MILITARY CHAPLAINS'

REVIEW

1983

Military Chaplains' Review

"Women's Issues"
pages 31—85

Military Chaplains' Review

"Women's Issues"
pages 31—85
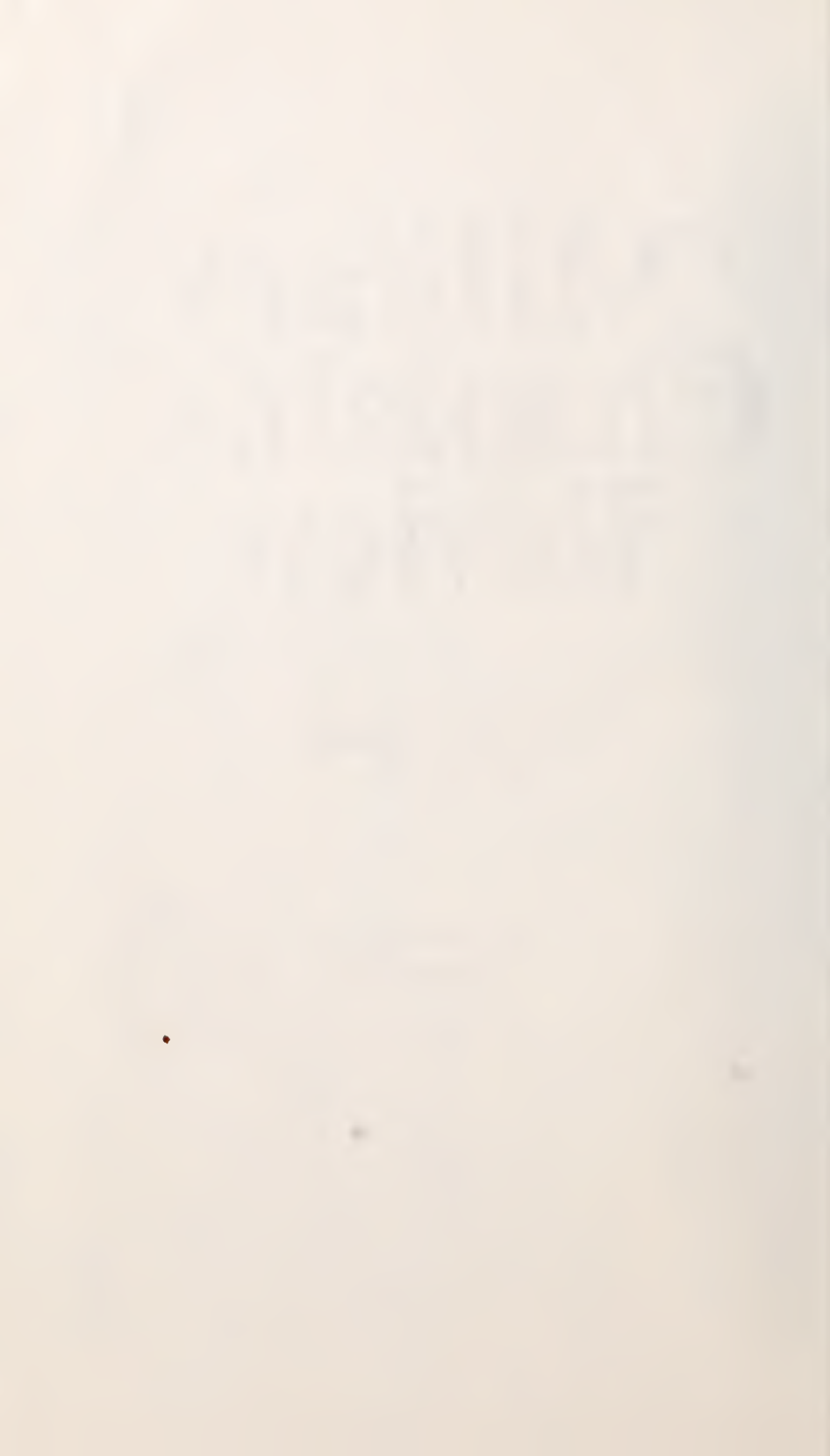
Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review,* United States Army Chaplain Board, Myer Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

Chief of Chaplains

Chaplain (MG) Patrick J. Hessian

Editor

Chaplain (MAJ) Richard N. Donovan

Editorial Assistant

SFC Daniel L. Terpening

Former Editors

Chaplain (LTC) Rodger R. Venzke, October 1976—July 1981
Chaplain (LTC) Joseph E. Galle III, July 1974—September 1976
Chaplain (LTC) John J. Hoogland, May 1971—June 1974

U.S. POSTAL SERVICE
STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(Required by 39 U.S.C. 3685)

1. TITLE OF PUBLICATION	A PUBLICATION NO									2. DATE OF FILING
Military Chaplains' Review	0	3	6	0	9	6	9	3		1 Oct 82

3. FREQUENCY OF ISSUE	A. NO. OF ISSUES PUBLISHED ANNUALLY	B. ANNUAL SUBSCRIPTION PRICE
Quarterly	4	Free

4. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION *(Street, City, County, State and ZIP Code) (Not printers)*
US Army Chaplain Board   ATTN: Editor, Military Chaplains' Review
Building 1207   Fort Monmouth, NJ 07703   Monmouth County

5. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICES OF THE PUBLISHERS *(Not printers)*

(Same as Item #4)

6. FULL NAMES AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR *(This item MUST NOT be blank)*

PUBLISHER *(Name and Complete Mailing Address)*
Chaplain (MAJ) Richard N. Donovan   US Army Chaplain Board
Building 1207   Fort Monmouth, NJ   07703

EDITOR *(Name and Complete Mailing Address)*

(Same as publisher)

MANAGING EDITOR *(Name and Complete Mailing Address)*
(Same as publisher)

7. OWNER *(If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.) (Item must be completed)*

FULL NAME	COMPLETE MAILING ADDRESS
U.S. Army Chaplain Board	Building 1207
	Fort Monmouth, NJ 07703
(This is a U.S. Army Publication.	
There are no individual shareholders)	

8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES *(If there are none, so state)*

FULL NAME	COMPLETE MAILING ADDRESS
NONE	

9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES *(Section 411.3, DMM only)*
The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes *(Check one)*

(1) [X] HAS NOT CHANGED DURING PRECEDING 12 MONTHS	(2) [ ] HAS CHANGED DURING PRECEDING 12 MONTHS	*(If changed, publisher must submit explanation of change with this statement.)*

10. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A TOTAL NO. COPIES *(Net Press Run)*		
B PAID CIRCULATION 1 SALES THROUGH DEALERS AND CARRIERS, STREET VENDORS AND COUNTER SALES	NONE	NONE
2 MAIL SUBSCRIPTION	NONE	NONE
C. TOTAL PAID CIRCULATION *(Sum of 10B1 and 10B2)*	NONE	NONE
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS SAMPLES, COMPLIMENTARY, AND OTHER FREE COPIES		
E TOTAL DISTRIBUTION *(Sum of C and D)*	5950	5950
F COPIES NOT DISTRIBUTED 1 OFFICE USE, LEFT OVER, UNACCOUNTED, SPOILED AFTER PRINTING	275	275
2. RETURN FROM NEWS AGENTS	NONE	NONE
G TOTAL *(Sum of E, F1 and 2 - should equal net press run shown in A)*	6225	6225

11 I certify that the statements made by me above are correct and complete	SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER, OR OWNER *(signature)*

PS Form 3526 July 1981   *(See instruction on reverse)*   (Page 1)

2

Military Chaplains' Review

Good News, the Kingdom's Coming:
A Study of the Gospel Service

Dr. William B. McClain

A relatively new phenomenon has developed in chapels on Army posts — the Gospel Service. Beginning at Fort Hood, Texas, in 1964, and spreading to virtually all Army posts in the States and many overseas, soldiers and their families gather in chapels to worship where the service is characterized by rousing hymn singing, animated gospel music, altar calls, fervent prayers, frenzied shouting and a simple gospel sermon preached in everyday terms that makes use of folk images, wisdom proverbs, and plain talk about the Bible and its requirements for abundant living. These spiritual services are emotional expressions of worship attended by hand clapping, swaying, shouting, and a profusion of "Amens," "Hallelujahs," and "Praise the Lord!"

In these gospel services, the revival hymns of eighteenth century England ("Amazing Grace," "Father, I Stretch My Hands to Thee"), the plaintive nineteenth century gospel hymns of Fanny Crosby ("Jesus, Keep Me Near the Cross," "Pass Me Not, O Gentle Saviour") and the large body of anonymously-composed "tabernacle songs" common to the rural South ("Have a Little Talk With Jesus," "When the Saints Go Marching in") take on an African-influenced song style and the congregation participates with enthusiasm. The gospel songs are usually sung by a choir and soloists and range from the slow, mournfully prayerful "Precious Lord, Take My Hand" to the upbeat, rhythmic and syncopated renditions of contemporary gospel songs. The congregation, at times, joins with the choir in the singing of the gospel songs. At various points during the service there is weeping and shouting. Sometimes the

Dr. McClain, an Alabama civil rights leader who served for a decade as pastor of Boston's historic Union United Methodist Church, was named founding director of The United Methodist Multi-Ethnic Center for Ministry at Drew University in 1978. In 1981, he joined the faculty of Wesley Theological Seminary, Washington, D.C., as an associate professor of homiletics and worship. Dr. McClain is author of *Traveling Light: Christian Prospectives on Pilgrimage and Pluralism* (Friendship Press, 1981) and contributor to C. Eric Lincoln's *The Black Experience in Religion* and James Gadsden's *Experiences, Struggles and Hopes of the Black Church.*

shouting takes the form of dancing, laughing, swaying, walking, running, arm-waving, uplifting of hands and even fainting.

The worshippers refer to these services as worship experiences that renew their spirit, give them strength and courage, a feeling of "being at home," "spiritually stimulating," "something I can relate to and meets my needs" and "services that make me feel a lot better when I leave."

The fact that the attendance at these services is large and growing larger indicates that the ever-increasing number of worshippers find something in this genre of religious orisons and devotion that fills a need and satisfies their spirit. A visit to the Gospel Service at Fort Jackson, South Carolina, on a rainy Sunday morning in September revealed an attendance of more than 500 in a packed chapel. A young captain on the parish council volunteered an apology for the poor attendance. "We usually have about 750," he reported.

Cavalry Chapel at Fort Meade, Maryland, attracts between 400-500 who are jammed into the sanctuary each Sunday for the Gospel Service. *The Washington Post* reports that "every weekend up to 10,000 metropolitan residents pour into military chapels drawn by the religious services offered by the armed services." It further states, "Some estimate an increase as high as 20 per cent over the last five years." The staff writer for the *Post* adds: "Chaplains attribute the recent growth to their efforts to make their congregations more like civilian congregations . . . . In response to the growing black and Spanish-speaking populations in the military, some installations have added gospel services and masses in Spanish."[1]

A Baby Born; an Adult Born Again

The Gospel Service in its present format is a newly-born phenomenon. The use of brightly-colored-robed gospel choirs, pianos, saxophones, electric organs and other instruments, and the contemporary gospel arrangements of James Cleveland, Edwin Hawkins, Margaret Doroux, Andre Crouch and William Gaither are new. These additions herald an alternate religious-cultural expression. But the genre under which this expression generally falls and the origins of this free, spontaneous, anarchistic religious revelry are as old as America. The roots of the "free" style of worship in Protestant history, which we shall take a look at later, are even older, more varied and tangled.

Meanwhile, this American expression is being born again. For hundreds of years Americans have been "getting religion" and "getting happy" in the process. During the Great Awakening that spread from New England to Kentucky, millions of pioneers shouted, danced, barked

[1] "Religious Services at Military Chapels Grow in Popularity" by Marianne Bernhard, *The Washington Post*, Nov. 28, 1981, p. 9.

and jerked, getting release, entertainment and, incidentally, salvation.

The clerical leaders of the Great Revival were neither untrained nor of the underclass, but the early lights of American literature and theology. Cotton Mather, who was graduated from Harvard College at fourteen—the youngest graduate then on record—was representative of the intellectual labyrinth of provincial America; and Jonathan Edwards, who was the unrivaled leader of the Movement and the great bulwark of religion through his unbending affirmation of faith in the reality and the primacy of spiritual experience, was a graduate of Yale before he was seventeen and was to become the president of what is now Princeton University. Edwards influenced and helped to make evangelicalism and revivalism the prevailing pattern of American religion. The Gospel Service is thus a baby newly born again in a different and unlikely place—the United States Army.

At first, it was not clear what to call these services. Were they Protestant? Were they cultural? Were they ethnic? Were they Christian? Did they meet the specifications for general Protestant (whatever that is)? The changes of the designation are as revealing of the confusion as the metamorphosis of thought about them. They were called "Soul Services," "The Good News *Hour*" (a sure-fire confusion!) and, eventually, "The Gospel Service." It may be that the current designation "Gospel Service" may prove to be a felicitous term, since it at least implies that the Gospel is proclaimed less well (perhaps, not at all?) in other styles of worship.

"Where There Are Two or Three Gathered," and More

The New Testament states the only condition for worship as "where two or three are gathered in my name, I am in the midst of them" (Matthew 18:20). Christian worship presupposes that people come together in the name of Jesus. Jesus becomes the cause and the ground of people coming together for an event or happening called Christian worship. There are no other external conditions or circumstances other than that the people gather in his name. The place, time, the numbers, their stations and any other circumstances are excluded. The decisive point is that they gather "in his name" and the important promise is "there am I, in their midst."

James F. White, perhaps the foremost scholar and teacher of Christian worship, in his important recent and classic work, *Introduction to Christian Worship,* offers a concise and precise definition of worship: "Christian worship is speaking and touching in God's name."[2] White's definition, while certainly not devoid of intellectual content is not an abstract prescription. It gathers up the essence of the New Testament formulation into a physical and preferred way of understanding Chris-

---

[2] James F. White, *Introduction to Christian Worship* (Nashville: Abingdon Press, 1980), p. 22.

tian worship. The Gospel Service can be looked at in the light of this definition and the New Testament.

Characteristics of the Gospel Service

It would seem that the Gospel Service can be characterized as (1) Protestant; (2) evangelical/gospel; (3) socially cohesive; (4) culturally-influenced; and (5) black-oriented.

1. Protestant. The central notion of the New Testament about worship is the promise of Christ's presence as a gift. The gathering of the congregation, nor even the proclamation of the Word or the administration of any sacrament, can be thought of as a way by which we procure God's presence. If there is any formula it would simply have to be to "gather in his name." Thus, in huts and shanties, in cathedrals and chapels, in tents and in marketplaces, on fields of battle and in houses of peace and on farms and in churches where people have gathered "in his name," few or many, they have known the *gift* of his presence to God's people and the fulfillment of his promise. God makes that presence known to us and we respond.

At various times in the history of the Church, the Church has forgotten this simple biblical concept. The Age of Enlightenment, for instance, lost sight of this "simple trust" and worship became nothing more than instruction about God instead of the reliance on revelation, God and the gift of his presence to his people—the divine disclosure and presence. The sacraments were seen as something humans do in order to stimulate our memory of what God has already done rather than the divine self-disclosure, a self-giving. The point to be made here is that the Church lost sight of the simple promise of God's presence where two or three gathered in his name.

Part of what the Protestant Reformation was about was to call the church back to a central biblical notion about Christianity and to correct or reform some of the notions and practices about worship that had gone awry. In the Reformation, the Bible was clearly established as the authoritative source of the knowledge of God. No ritual or priest was conceded to be the means of reaching God. By reading the Word, the worshippers could find God for themselves in their hearts. The priest was replaced by the minister who could do no more than help the believers to their own experience of God. This could be done through an interpretation of the Bible: hence, the necessity of the sermon. In Protestant worship, therefore, the realization of God's presence is primarily through the reading of the Word and its exposition by the preacher, while the congregation participates in thought, prayer, and acts of praise and the Spirit of God operates within each heart.

The Protestant reaction against the medieval liturgy took various forms. Luther and Calvin had no difficulty with formal liturgy, and each wrote formularies far more extensive than their later followers cared to

use. Moving to the left of the Reformation, however, there was a suspicion of prepared liturgies. Among the Anabaptists, extempore worship was regarded as the means the Holy Spirit needed to speak directly to the congregation.

The Gospel Service seems to fall somewhere in the center of these Reformation extremes. There is a basic pattern of worship which includes liturgical acts and elements, e.g., call to worship, confession, assurance of forgiveness, doxology, psalter, etc. (all generally taken from the *Armed Forces Hymn Book*). But also there is a "free" style where spontaneous acts are both expected and encouraged, e.g., personal witnessing, extempore prayer, altar call, free response to the "moving of the spirit" in shouting and other "manifestations of the presence of the Spirit."

2. Evangelical/Gospel. The slash in "Evangelical/Gospel" is important. In an era when evangelical is equated with fundamentalism, with right wing causes, with anti-intellectualism and with a denial of social conscience and a retreat from social change, a clarifying word is not only in order but necessary. In the first place, there is no reasonable basis on which to corrupt a perfectly legitimate and historical self-understanding of the Christian faith—EVANGELICAL—(derived from the Greek word *euaggelion* meaning "gospel" or "good news.")[3] with a parochial, time-bound and faddish definition. The gospel is timeless and timely in all ages. Dean William R. Inge's remark years ago that "when the church marries the spirit of the age, the church will be left a widow in the next generation" applies here.

Evangelical, as used here, simply means a commitment to the gospel and a willingness to share its meaning to others in words and deeds without an imperialistic motive for others to be like me. It encompasses the notion of a whole gospel for a whole world; it is not a product to be peddled, but a faith to be believed and lived. Obviously, this draws a distinction between "witnessing" and "winning." The latter can often border on huckstering and gathering "scalps for Christ" by whatever means necessary. It is a "cheap grace" that requires no ethical responsibility for buying what was free in the first place. In the former case, the accent is on meaning discovered and joy that accompanies that discovery that is available for everyone. Its claim is that the liberating power of

---

[3] The term "evangelical" has a long history. In the Synodical Letter of A.D. 382, sent by the Eastern Bishops to those assembled at Rome, the "evangelical faith" is spoken of as that for which persecutions have been endured and as having been "ratified by the 318 fathers at Nicea." In Eastern Orthodox and Roman Catholic tradition it commonly refers to the imitation of Christ according to the counsels of perfection as set forth in the Gospels. The term is commonly used in Europe to refer to the Church of the Reformation. In England, John and Charles Wesley and George Whitefield were the founders of "Evangelicalism" which was brought to America, and led to the Second Awakening. The accent was on preaching a gospel of God's saving grace and power against a background of God's judgment upon all sin and unrighteousness. In theology, it represented a return to the doctrines of the Reformation. John Wesley's emphasis was on a "warm heart experience" and a social activism that grew out of that experience.

Christ has life-transforming effects, not only on the individual, but the way that individual experiences the functions of institutions in society.

In this sense, then, the Gospel Service is evangelical/gospel. As Chaplain (CPT) Edward Saxon of Fort Meade put it: "We're trying to feed and nourish people spiritually. People have a need for God and we're trying to meet that through prayer and worship services. People are converted every Sunday. Within a six-week period, more than 60 men, women and children surrendered their lives to Christ."[4] Chaplain (MAJ) Calvin Sydnor III from the Chief of Chaplains Office sounds the note of the social emphasis in the Gospel Service. In referring to the sermons he says, "There's a strong note of liberation in the words of the sermon. The message meets the need of an oppressed people."

The Gospel Service is evangelical/gospel insofar as it combines an evangelical emphasis on justification by faith alone and a consciously-felt experience of God's saving power with an emphasis on the change of social conditions for individuals and in society.

3. Socially Cohesive. Emile Durkheim, the French sociologist, in the early part of this century maintained that it is the function of religion to provide human solidarity. When people are physically close together, focus their attention on a common object or event, and engage in exercises that arouse emotions, bonding takes place. Put in his words: "Religious representations are collective realities; the rites are a manner of acting which take rise in the midst of the assembled groups and which are destined to excite, maintain or recreate certain mental states in these groups."[5]

Erving Goffman, a contemporary sociologist in the Durkheimian tradition, picks up on this insight and suggests that society is made up of a number of small rituals and dramas which occur all the time. Examples of these small rituals abound. For instance, when we meet each other, we greet each other: "Hi, how are you?" They reply, "Just fine, how 'bout yourself?" We say, "Fine, thank you. It's so good to see you." This small ritual, Goffman maintains, has tacit understandings and expectations. Society is composed of these seemingly trivial and insignificant but actually very important encounters. These liturgies constitute the bases on which human relationships—even at the deepest levels of human solidarity and community—are built.[6] When we rationalize these rituals, we kill them and the solidarity they maintain. Their primary function is to maintain social cohesion.

The Gospel Service provides opportunities for these small rituals

---

[4] Based on an interview by SSgt. Vickey Mouze reported in an article, "Sing, Pray and Shout."

[5] Emile Durkheim, *Elementary Forms of the Religious Life,* trans. by Joseph W. Swain (London: George Allen and Unwin, Ltd., 1915), p. 10.

[6] I am grateful to my friend, Dr. Tex S. Sample, Professor of Church and Society, St. Paul School of Theology, Kansas City, Mo. See his article, "The Power of Gathering," *Circuit Rider,* Vol. 6, No. 7 (July/August, 1982), pp. 3-5, for an illuminating discussion of means-end rationality and its impact on church worship and administration.

to take place. Aside from the larger ritual of the service itself, repeatedly the worshippers at the Fort Jackson Protestant Gospel Service talked about the importance of "fellowship" which the service and the accompanying activities of the parish provide. In answer to the question, "What function do you see the Gospel Service serving for soldiers and their families?" the overwhelming majority indicated "a chance to get together," "to fellowship with each other," "to share each other's burdens," "a place to feel at home." Major James Ross, Chairperson of the Parish Council, summed it up in these words: "The Gospel Service gives us—me and my family—a chance to come some place where we can greet friends, get spiritual renewal and be involved with other people in the community. It provides our teenagers with activities and some sense of identity."

It is interesting to note the practice of a ritual of friendship as a part of the closing liturgy of the Gospel Service. Chaplain (CPT) Jerry Robinson urged the worshippers, "Take someone's hand as we part. It is painful that we must part, but we must part in the name of Jesus Christ. God will go with us through this coming week. We must love each other and carry that love with us into the community." With all of the worshippers joined by hands, the whole congregation sang the words of the Doxology: "Praise God from whom all blessings flow; Praise him all creatures here below. . ." to a rhythmic arrangement that sounded more like a rock rendition of Sly and the Family Stones or "Hair" with adequate blue notes, than anything that resembled "Old Hundredth, L.M." This ritual of social cohesion was completed in doxological drama as the congregation raised their hands together singing the words: "Praise Father, Son and Holy Ghost" and a trinitarian "A-men! A-men! A-men!" with adequate ascending piano and organ chord fillings between each crescending "Amen." And this formal ritual of cohesion and solidarity gave way to the many small rituals and dramas that keep this community solidified—hugs and kisses and greetings and conversations: "Child, didn't we *have* church today?" "The Chaplain got *down* today!" "Lord, he sho' knowed where I was at. He was on my street in that sermon today!" "Man, I'm telling you, that Roscoe can *really* sing. He let the Spirit use him today!"

4. Culturally-influenced. For a long time we have known that class figures into how people worship. In discussing the early development of Methodism, Walter G. Muelder, former dean of Boston University School of Theology, says, "As a church of the poor, Methodism expressed itself in characteristic ways, through emotionalism. . ."[7] What Muelder pointed out about The United Methodist Church can be applied to a larger body of Protestants in America, and perhaps elsewhere. But the relationship of Christianity to Western culture has always been a

---

[7] Walter G. Muelder, "Methodism's Contribution to Social Reform," in *Methodism* ed. by William K. Anderson (Nashville: The Methodist Publishing House, 1947), p. 193.

very complex one. Some groups have equated culture with the secular world which must be shunned; and others have virtually identified Christianity with the values and progress of culture.[8] And there is a whole spectrum of positions in between which H. Richard Niebuhr pointed out in *Christ and Culture* three decades ago.

Yoshio Fukuyama of Chicago Theological Seminary has described the difference between the religious styles of persons from lower and upper socio-economic classes. Fukuyama says that most affluent people tend to *think* and to *do* their religion, while people in lower classes tend to *believe* and to *feel* theirs.

This difference seems to obtain both in the perceptions of the worshippers who attend the Gospel Service as a choice over the General Protestant Service and in fact. While the Gospel Service has an "order" or structure, it is secondary to the accent on *believing* and *feeling.* As Captain Rosier, one of the lay leaders at Fort Jackson, put it: "The difference in the General Protestant Service and the Gospel Service is that in the General Protestant Service there is a set pattern or format, no deviation—whereas in the Gospel Service, when the 'Spirit hits you, you can deviate, pat your feet, jump up and down or whatever you want to do.'" Mrs. Mattie Curl, the coordinator of Prayer Services for the Gospel Service at Fort Jackson, chimed in: "Sometimes, the Holy Ghost takes over and changes what is planned." Captain Blue summed up what seemed to have been the consensus of the group of persons who attend the Gospel Service who were gathered: "When I go to church, I want to feel something. I want to know I have been to church." The whole group broke into applause.

While faithfulness to God and being truly human involves thinking and believing, feeling and doing, each of these services seems to cut itself off from the expressions of the other, making their response to God a partial one. In the General Protestant Service there was an emphasis on order, a goal orientation—a kind of managerial ethos, while the Gospel Service has an emphasis on feeling, participation, involvement—a kind of gathering-orientation.

Mrs. Eva Ross, the wife of Major Ross and an active leader of the Gospel Service, identified another major cultural difference. "In the General Protestant Service, you got a time limit. One hour and no more. Whereas in the Gospel Service, when the Spirit hits you, it can last forever!" Captain Rosier was quick to clarify what was meant: "Don't get the perception that what she is saying means that the service loses its structure or meaning of what we are doing. She said *forever,* but we don't mean that literally." However, the point is clear. The Gospel Services

---

[8] For a recent carefully researched and documented study of fundamentalism and the degree to which this version of Protestant Christianity has been shaped by the American cultural experience, see George M. Marsden, *Fundamentalism and American Culture* (New York: Oxford University Press, 1980).

tend to last more than the standard hour of Protestant services, not only in the military, but in most civilian Protestant churches. The Gospel Service at several bases is reported to last between an hour and fifteen minutes to two hours—often depending upon where the service is held, the time of the service and the demands upon the space being used. The whole matter of time is related to at least two things: (1) The spirit is elusive. Therefore, the Gospel Service strains for more than an hour to invoke its presence. At times persons in the congregation can be heard to say to the singers and the preacher, "Take your time;" (2) These persons place a different value on time than middle or upper socio-economic classes. Again, this may well relate to a communal ethos where what is good for the community and the gathering is more important than the individualistic utilitarianism that is part of a managerial ethos.

What must be said here is that those who are the underclass or identify with these culturally-influenced differences perceive a time limit on worship as imposing an orientation that vitiates the power and drama of that experience.

5. Black-oriented. Styles of worship are determined largely by the context in which the faith is experienced. People's mode of worship, religious practices, attitudes and symbols are inevitably and inextricably bound up with the psychological and physical realities of their day-to-day existence. This is at least in part what the great Harvard psychologist, William James, called "varieties of religious experiences." When the Christian faith flowed through the contours of the souls of black folk, a new style, a different form of worship emerged. It reflected the historical background of a transplanted African people. Modes of Christian worship were fashioned, shaped and created to meet their own particular needs. Its liturgy as well as its theology is derived from the religious and social experience of black people struggling to appropriate the meaning of God, Christ, the Spirit and human life itself in the midst of suffering. Survival amidst complex and contradictory realities becomes extremely important and therefore something to celebrate when the people gather![9]

In the black-oriented worship, there is not the sharp distinction between the sacred and the secular that is more characteristic of European-oriented tradition. Saturday night and Sunday morning blend together as one reality in celebration of life's wholeness. The gospel music of Sunday morning has a very clear resemblance to the blues and rhythm of Saturday night. The pressing problems that were faced in the

---

[9] I have written more extensively on black worship and its characteristics, uniqueness and contributions in *The Soul of Black Worship* (Madison, N.J.: Multi-Ethnic Center Press, 1980) (available from Wesley Theological Seminary, 4500 Massachusetts Avenue, N.W., Washington, D.C. 20016); "Authentic Black Worship" in *Experiences, Struggles and Hopes of the Black Church* ed. by James S. Gadsden (Nashville: Tidings Press, 1975); "The Uniqueness of the Black Church" in *Christianity and Crisis* (October 15, 1970) and "The Free Style of The Black Church" in *Black Experience in Religion* ed. by C. Eric Lincoln (New York: Doubleday, 1974).

streets are sung, prayed and preached about in the church. As one person put it: "In church, we ain't ashamed to be *real*."

The ritual or liturgy of black worship is designed to affirm the relationship of the people to their heritage, their society and their family. Here there is a clear indication of a difference in purpose of Euro-American ritual drama and Afro-American ritual drama. One of the purposes of Afro-American ritual (and the church service is the most widely supported one) is to celebrate the affirmation of the sense of community, a feeling of togetherness. This is sometimes emphasized through ritual mass physical contact, such as joining hands or touching in some way (a no-no in the general culture!) so that spiritual togetherness is re-affirmed and heightened by this symbolic expression or sign-act. We are reminded again of White's definition of worship—"speaking and touching in God's name," which we discussed earlier. The accent is on community rather than on individual, fellowship rather than individual uniqueness.

Another purpose of the Afro-American ritual drama is to create a spiritual involvement (or emotional involvement) in the event. This is designed to provide a purgation of the emotions. The church service is expected to allow all to be emotionally and spiritually involved. As Sgt. Goss said in the interview about the Gospel Service: "We've got something here for everybody, from the littlest child to the oldest man."

Music in the black worship tradition is as close to worship as breathing is to life. The role music plays in black worship in America has its antecedents in West Africa as well as in American religious history. The revivals of the late eighteenth and early nineteenth centuries in America made wise use of the Watts and Wesley hymns and later the hymns of Fanny Crosby, Ira Sankey and others. A large body of "tabernacle songs," anonymously composed tunes are common to rural Southerners of both races. In fact, on most posts, it appears that the gospel choir is usually the first step toward getting a Gospel Service started. The old African dictum was: "The spirit will not descend without song." The Gospel Service is filled with song. And the spirit does descend.

In the black tradition where the spoken word is so important, preaching is central in black worship. The people expect the preacher to "tell the story" with passion and preparation, with power and persuasion. But always it must relate to life and the situation of the hearers. The art of preaching from the black perspective has an inherently prophetic character due to the crucible of affliction out of which it comes.

There are some specific characteristics of the black preaching tradition. They may be summarized: (1) Almost, without exception, biblical; (2) prophetic, rather than pastoral; (3) Poetic rather than rigorously logical; (4) dialogical, i.e., a cooperative effort between the pulpit and the pews; (5) didactic as well as inspiring; (6) matter of fact and declarative rather than suggestive; (7) slow and deliberate to a building climax; (8) consistent use of dramatic pause; (9) related to life and the life situations

14

of the congregation; and (10) an element of hope is always present.

The Gospel Service reflects this orientation. And while it does not exclude whites and any other ethnic groups from its congregation, which has been characteristic of the black church historically, it is unashamedly in a black-oriented tradition which is being offered as its reasonable service to God.

And the People Said: "Amen!"

The Gospel Service can be understood only in the total context of the socio-cultural reality of American society. The military simply mirrors that reality. To ignore what Benjamin Mays said several years ago about 11 o'clock on Sunday morning being America's most segregated hour as not being a reality is not helpful. On the other hand, there have been a few changes in the last few years—be they ever so slight. One change is that the removal of laws of legal segregation have in fact created more options and opportunities for broader racial, and in some sense cultural, experiences of people who come from different racial and cultural backgrounds. This has increased the amount of "comfortableness" of different groups being together in the same place doing the same thing. This was evident at the so-called General Protestant Service at Fort Jackson, South Carolina, where the congregation on the Sunday visited was roughly 45% black and 50% white with about 5% being of other ethnic minority groups. By the same token, in the Protestant Gospel Service there were a smaller proportionate number of whites and other ethnic groups represented in the congregation and the choir.

The fact is, however, that the pattern of the larger society is that, in spite of the social changes, most black Christians are in black churches and most white Christians are in all-white churches. This is true even among United Methodists where a number of decades have been spent in efforts toward merger, integration, and some isolated but concentrated struggles to practice open itinerary.[10]

However, as servants of God and participants in the Church Universal and ordained to its ministry, military chaplains are called to serve the needs of all of God's people. There is an *ought* as well as an *is*. That which *is* can never be seen as that which *ought to be*. Thus, there dare not be a surrendering of the Kingdom's goal to interim patterns of behavior which thwart and delay God's ultimate purposes—lest we fail those whom we are called to serve and the God who calls us.

The Pluralistic Parish approach at Fort Jackson seems to commend itself to be a way of moving toward the goal while dealing realistically with the present historical socio-cultural entities. This model

---

[10] Open itineracy simply means appointing a pastor to a charge whose color would differ from the majority of the congregation. See Grant Shockley *et al.*, *Black Pastors and Churches in United Methodism* (Atlanta: Center for Research in Social Changes, Emory University, 1976) for an illuminating study of the patterns of United Methodists.

involves developing a Protestant parish with representatives of all of the various worship services (liturgical, family, gospel) targeted to meet the various worship needs of a diverse community. At various festival times and on other occasions, they come together as a total Protestant Parish. Several other activities are shared such as women's groups, youth groups, Sunday school and so on. To use the language of Post Chaplain (COL) Henry Hilliard: "I see a number of happenings within a parish. The parish is the totality of the place. Our concern is providing ministry to the people we are called to serve. The Gospel Service is a part of the total Protestant Parish." And well it is.

Making Whole the Fractured Body

In summary, the Gospel Service is a new phenomenon on Army posts that seems to have responded effectively to the spiritual needs and cultural heritage of an increasing number of worshippers. To enable such a specialized ministry to continue, to interpret this form of worship expression to others, and to enhance its future in the military, some conclusions and some observations are offered here.

1. The Gospel Service is an authentic Protestant service characterized as: (a) *evangelical/gospel* in the sense that the good news of the gospel is central in the preached word and the gospel hymns and songs with some emphasis on discipleship as a response to the gospel; (b) *socially-cohesive,* in that its gatherings and the rituals of those happenings provide opportunity for bonding human solidarity as people are brought physically close together, focus their attention on a common object or event and engage in exercises that arouse emotion and promote fellowship within a communal ethos; (c) *culturally-influenced* by a communal ethos, participatory and free in style; where believing and feeling are the modes of religious expression; (d) and *black-oriented*—depending on the make up of the congregation and the style of leadership offered.

2. The roots of the "free" style of the Gospel Service are varied and tangled. They are probably more related to cultural, educational and psychological factors than to racial, regional and denominational factors, although the former three categories are also probably far more important in those persons who prefer the gospel pattern than are factors arising out of the historical and theological formation of liturgy. With the absence of race patterns and problems, for example, it is likely that the white working class—the blue-collar people—would choose the Gospel Service over a managerial approach to worship—the operational style of their bosses and supervisors.

People choose an informal service of worship for a variety of reasons, and likely more than one of these contributes to their preference: (a) Educational level does not encourage participation in printed liturgical materials; (b) cultural level grasps more readily music

with a heavy beat, repeated words (e.g., refrains), and simplistic theology than it grasps a Bach chorale; (c) regimentation of any kind is resisted, and persons are oriented to an indvidualistic rather than a cooperative style of life; (d) more formal services are viewed as "(Roman) Catholic" and therefore by definition are "bad;" (e) the free style of service conforms more readily to established practices and therefore is "comfortable"—ironically, the same reason given in liturgical churches for using a prayer book; (f) free style of worship allows for more emotional gratification within the service. This may or may not be understood as a "gift of the Spirit."

3. There are a few dangers to be noted with the free style. While it is certainly not inherently bad or incorrect, it is sometimes out of touch with any understanding of Christian tradition and to that extent communicates no sense of the unity of the Church across the ages. Also, the free service sometimes actually robs the congregation of its liturgical work (in the Septuagist, *leitourgia,* meaning public work or duty); the service can then become simply a variety show, which the people view as if they were an audience—criticizing or applauding rather than being edified as an integral congregation of Christ's people. A part of this may be overcome (with the Fort Jackson model) with the various congregations working a liturgy together for festivals of the Christian year, e.g., All Saints Day, Christmas, Easter, Pentecost, Ash Wednesday, etc. Such services would not only reflect the unity of the Church across the ages, but would also enliven and enrich the Protestant witness and reflect the true pluralism of the parish—culturally, racially, theologically and ethnically. Ash Wednesday provides a beautiful opportunity to use many sign-acts in worship from these diverse traditions.

4. The titled words used to designate these services of worship should be more precise. For instance, "General" as a qualifier for Protestant Services seems strange and incorrect. Free services, like liturgical services, are specific to small groups within the Protestant movement, and are by no means "general" to all Protestants. Nor is "Gospel Service" a felicitous term, since it implies that the Gospel is proclaimed less well (perhaps not at all?) in other styles of worship. Other nomenclature would not only reflect more accurately what is the case, but would begin to help remove the stereotype that apparently exists that Gospel Service is simply "Black Service."

5. There is no conceivable reason why the Gospel Service must be led by black chaplains only. Chaplains should be assigned according to their gifts and graces and skills. Not all black chaplains are comfortable with the free style. However, training, experience and continuing education could provide much in the way of understanding what is present in this tradition and of appreciating its roots. All chaplains could possibly benefit from instruction concerning historical and theological developments of the free liturgical movements from the Reformation onward, as well as the contributing cultural, educational and psychologi-

cal factors. Basic is the understanding that worship is (a) the work of the full people of God—not a performance for the people, and not a work limited to the clergy; (b) there is no one "correct" way of doing this work other than a fidelity to Scripture interpreted in each situation.

6. As a guide to leading services of worship, a "basic pattern" concept might be introduced as a teaching device in which chaplains can be helped to see that anything from extempore services to fixed High Mass can be arranged with integrity under that pattern. Keeping the basic pattern in mind helps to prevent the gross distortions that can occur and at the same time allows ample flexibility for a wide range of styles of music, prayer, preaching, and other ways for the congregation to be involved.

7. The Gospel Services should be continued as a valid, authentic and significant Protestant ministry to an important group of persons whose background and experience and needs fit this style of worship and whose numbers are increasing. A more broadly-based study of the Gospel Services could discern what may be clearer patterns of worship, including different regions where bases are located, the variables introduced overseas in cultural settings different from America and other information pertinent to this phenomenon. Such wider information could well lead to a need for new and additional preaching and worship resources. Educational experiences and workshops to inform persons responsible for the conduct and administration of the chaplaincy and to enhance this ministry could be conducted by capable and informed leaders and teachers to make whole the fractured Body of Christ.

Division 86: A New Setting for Ministry

Chaplain (COL) Gordon M. Schweitzer

The most secret weapon in history was developed by the French Army a few years before the Franco-Prussian War. French officers expected the Mitrailleuse machine gun, a technological masterpiece, to provide overwhelming superiority for the French Army. However, so great was the secrecy surrounding this powerful weapon that no instructions on its use were issued until the first day of war. By then, the soldiers had other matters to occupy their time.[1]

Like the French of 1870, our Army is committed to developing powerful weaponry. To guard against the possibility that the weapons cannot be used effectively, we are emphasizing extensive training both for individual soldiers and the units in which they serve. A part of that training involves trying to envision the kinds of battles that future wars could bring. AirLand Battle 2000 is a scenario that does just that. It anticipates a fighting force that will utilize weapons capable of killing at tactical ranges of hundreds of miles and seeing, not with human eyes, but with heat satellites. It anticipates a battlefield that has been "extended" in time, space, intensity and scope by these high technology weapons. It forces us to think in terms of an integrated battlefield that includes tactical nuclear, chemical, electronic and conventional weapons. The new combat environment will be more mobile, intense and lethal than we have ever experienced.

The key question becomes: "Will soldiers be able to function at all on the battlefield of year 2000?"[2] New tactics and weapons will stress

---

[1] Stephen Pike, *The Incomplete Book of Failures: The Official Handbook of the Not-Terribly Good Club of Great Britain* (Dutton, 1979) p. 126.

[2] "Airland Battle 2000 Briefing," (Department of the Army, 17 February 1982), p. 18.

Chaplain Schweitzer is Director of Combat Developments, US Army Chaplain Center and School, Fort Monmouth, New Jersey.
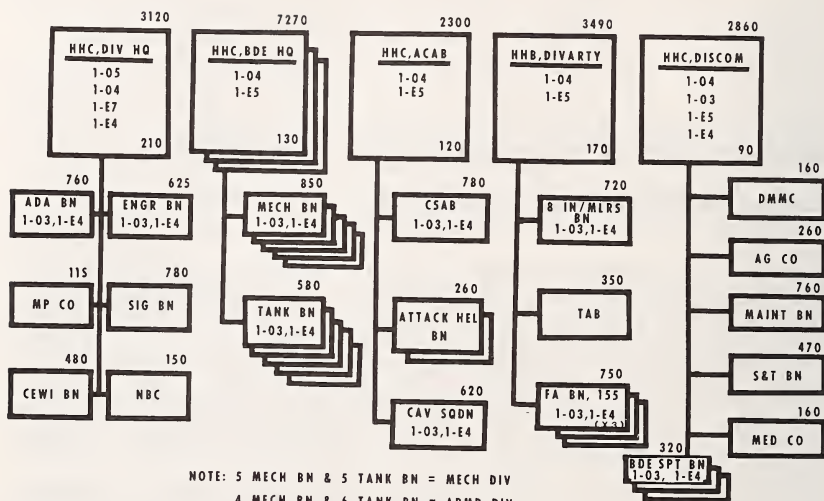
FIGURE 1

initiative, independent action, time and distance, continuous 24-hour operations, accelerated processing and rapid movement. Soldiers will experience prolonged periods of unprecedented combat stress. Whole battle staffs of professional officers may collapse. Commanders may have to be replaced or dual command instituted.[3] Psychological casualties may exceed the number of persons wounded in battle. In this environment, Army leadership is depending on "unit cohesion" and "soldier bonding" to support psychological and physical health.

To respond to this new environment and technology, the Army has developed a new division structure. The result, Division 86, is the first reorganization of the division since the ROAD Division of 1963. Chaplains who understand the AirLand Battle scenario and the Division 86 organization will be better prepared to provide ministry if our nation is ever forced to fight such a battle.

Division 86 Structure: New Chaplain Positions

Chaplain Hyatt, a former Chief of Chaplains, citing Carlyle's famous statement that "History is biography, the sequence of actions surrounding one man's life," concluded: "Impact on a man's spiritual life, and you change his histo-

---

[3] *Ibid.*

RECAPS:

28 CHAPLAINS	28 CAS
1-05	1-E7
7-04	6-E5
20-03	21-E4

AIRBORNE DIV 86

POPULATION: 16,150
(APPROXIMATE)

2870	7500	2120	2010	1650
HHC,DIV HQ 1-05 1-04 1-E7 1-E4	HHC,BDE HQ 1-04(X3) 1-E5	HHB,DIVARTY 1-04 1-E5	HHT,CBAA 1-04 1-E5	HHC,DISCOM 1-04 1-E5

| 250 | | 90 | 180 | 110 | 90 |

370
MED BN
1-03,1-E4

160	540	480	140	980
MP CO	SIG BN	MPG BN	TAB	CSAB 1-03,1-E4

485
S&T BN
1-03,1-E4

620	650	750	600	420
ENG BN 1-03,1-E4	ADA BN 1-03,1-E4	INF BN 1-03,1-E4 (X9)	FA BN 1-03,1-E4 (X3)	AIR CAV 1-03,1-E4

575
MAINT BN
1-03,1-E4

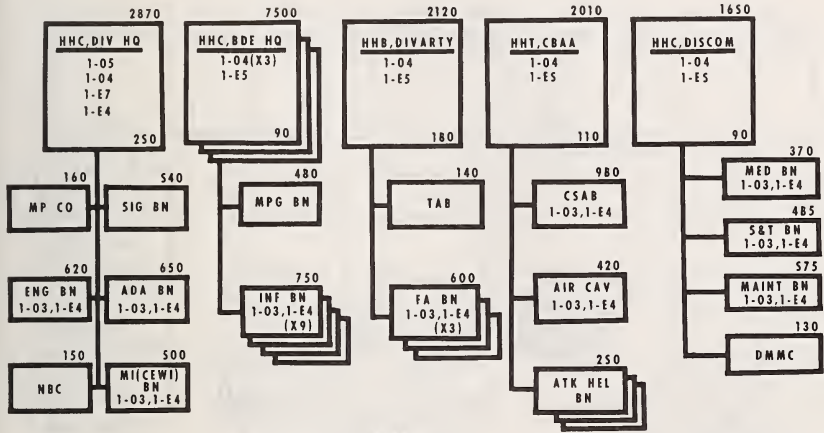| 150	500			250	130
NBC	MI(CEWI) BN 1-03,1-E4			ATK HEL BN	DMMC

FIGURE 2

ry. Impact on a community or institution, and you influence the course of our common humanity."[4]

The importance of the chaplain's influence is reflected in the Division 86 structure. Two significant changes affect chaplains. The first is assignment of chaplains to battalions. The second is an increase in the number of chaplains and Chapel Activities Specialists (CAS) assigned to the division.

Placement: In Division 86, chaplains are assigned to maneuver and other battalions whenever two conditions are met. First, the battalion must have 700 or more personnel (or a major fraction thereof) assigned. Second, it must be geographically cohesive. If the battalion will be widely scattered during normal combat operations (signal battalions, for example), religious coverage will be provided by supported units. Each of the ten maneuver battalions will have its own chaplain, and each headquarters unit throughout the division will have at least one chaplain assigned.

Number: The Heavy Division 86 Table of Organization and Equipment (TOE) presently has 30 chaplains assigned (one additional position is pending inclusion). This compares with the current Armored Division TOE of 24 chaplains and the current Modified TOE of 21 chaplains per division. While the new divisions are larger, the ratio of chaplains to

---

[4] Chaplain (MG) Gerhardt W. Hyatt, Retired, "Men of Faith," *Military Chaplains' Review* (DA PAM 165-105, Spring, 1975), pgs. 1-5.

RECAPS:
30 CHAPLAINS 30 CAS
05-1   E7-1
04-7   E5-6
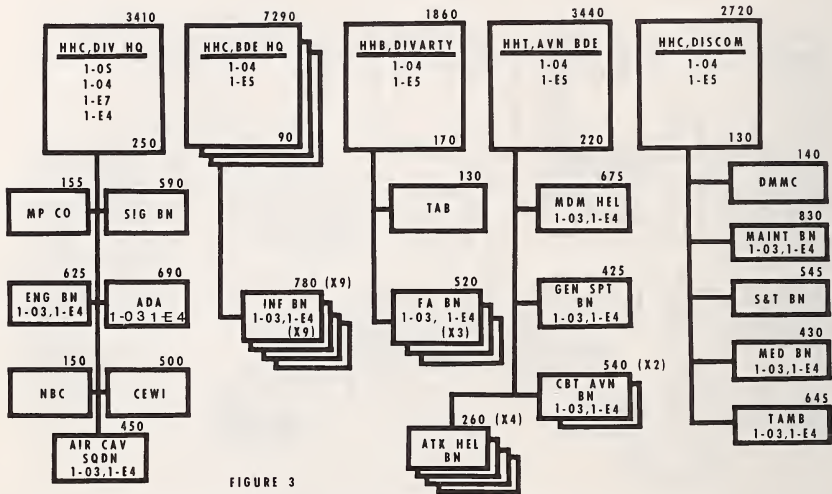03-22   E4-23

POPULATION: 18,720
(APPROXIMATE)

AIR ASSAULT 86

FIGURE 3

troops is still higher under the new structure.[5] The larger number of chaplains and their assignment to battalions are intended to link the chaplains more directly to their people in the intense battlefield environment of AirLand Battle 2000.

Airborne and Air Assault Division 86 structures will have fewer chaplain and CAS positions than the Heavy Division. However, their numbers will be increased from current TOE's and they will be assigned directly to battalions in accord with Division 86 concepts.

According to current projections, there will be 460 chaplains and 460 Chapel Activities Specialists positions in Division 86 TOE's by 1988. That compares with 304 positions for each now authorized in divisions. Conversion to the Division 86 organization will take place over three years, beginning in October 1982.

The Future of Present Decisions: Implications for Ministry

The most significant change for company grade chaplains in Division 86 will be the fact that their Special Staff status will begin at battalion level with their assignments directly to the battalion. They will be supervised by the Battalion Executive Officer, and will have direct access to the
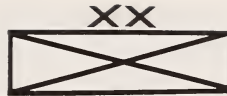
---

[5] The Heavy Division TOE has 30 chaplains for 19,040 personnel assigned, while the current Armored Division TOE has 24 chaplains for 17,150 personnel. The ratio of chaplains to total personnel is increased 10% in that situation. When contrasted with Modified TOE's, which average 21 chaplains, the Heavy Division 86 TOE represents a 40% increase in chaplains.

XX

INFANTRY DIV 86
(HTLD/HTTB)(TEST)

POPULATION: 17,720
(APPROXIMATE)

RECAPS:
30 CHAPLAINS	30 CAS
1-05	1-E7
7-04	6-E5
22-03	23-E4

3030
HHC, DIV HQ
1-05
1-04
1-E7
1-E4
180

6150
HHC, BDE HQ
1-04
1-E5
(X3)
90

2SD0
HHB, DIVARTY
1-04
1-E5
170

3130
HHT, CBAA
1-04
1-E5
120

2830
HHC, DISCOM
1-04
1-E5
90

770 ADA BN 1-03,1-E4
620 ENG BN 1-03,1-04
520 LT ATK BN 1-03,1-E4 (X2)
220 TAB
630 MED LIFT HEL CO
130 DMMC

630 SIG BN
450 MI BN 1-03,1-E4
760 LT MTZ BN 1-03,1-E4 X5
730 155/MLRS BN 1-03,1-E4 (X3)
640 CAV SQDN 1-03,1-E4
220 AG CO

130 SCOUT CO
130 NBC CO
CSAB 1-03,1-E4 920
410 ATK BN (X2)
750 MAIN SPT 1-03 BH1-E4
460 AVN SPT 1-03 BH1-E4

120 DECEPT DET
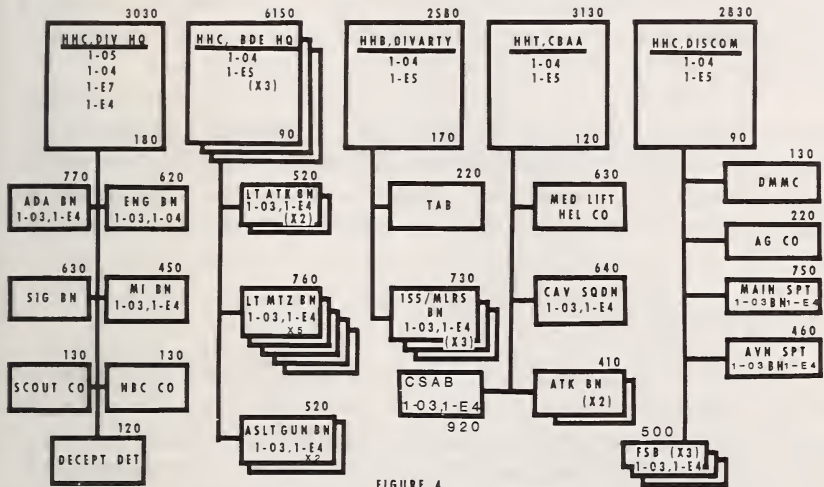**520** ASLT GUN BN 1-03,1-E4 X2
500 FSB (X3) 1-03,1-E4

FIGURE 4

commander. The unit or staff chaplain has primary staff responsibility for the commander's religious coverage plan. This plan must include religious coverage for *all* denominations. Coordination and training of lay leaders and the cooperation of other chaplains will be essential to the battalion chaplain's success.

Plans for utilization of Division 86 units make it imperative that even the battalion chaplain understand the roles of other staff officers within the battalion. Battalions under Division 86 will be assigned much larger areas to defend than is true today. A key concept of Division 86 is to substitute firepower for manpower. The sophisticated weaponry of Division 86 will allow battalions to cover geographical areas now defended by brigades. It will not be unusual for battalions to be scattered across an 80-kilometer front in a battalion area 80 kilometers deep. Companies within the battalion area will be highly mobile, moving day by day and hour by hour. If the chaplain is to know how to find his soldiers and to let them know where he will be, he must be able to coordinate closely with the other staff officers within the unit.

This setting also makes it even more important that the chaplain understand common military skills, such as camouflage, personnel equipment utilization, CBR training, communications, and compass reading. These skills will be important not only for effective ministry but also for survival. The future battlefield will make harsh demands on people. Training must prepare the soldier for psychological survival as well as survival. Chaplains, who tend to be ten years older than other officers

23

of equivalent grade may need more training than others. At the least, they will need training that is tailored to their different situation.

The Brigade Chaplain position in Division 86 changes more than any other. Brigade Chaplains will manage area and denominational coverage by coordinating the activities of six to eight chaplains assigned to the brigade task force. Chapel Activities Specialist (CAS) with technical training will have an essential role in the ministry team.

Since Division 86 replaces Assistant Brigade Chaplains with Battalion Chaplains, access to the latter by the Brigade Chaplain is accomplished primarily by Task Force Commander's authority, and secondarily through technical channels. Therefore, the Brigade Chaplain must maintain good relationships with the Brigade and Battalion Commanders.

A Final Word

Division 86 will present a very different setting for ministry. With increased stabilization of tours, chaplains can expect to serve in the same unit for two to four years. They will find it more possible to establish significant personal relationships with people in the unit, and can therefore become more effective pastors. Battalion commanders will serve in those assignments for two to three years, so the chaplain will have opportunity to establish longer-term relationships with these people from whom the top leadership of tomorrow will come. Motivated, well-trained chaplains will find the new setting an exciting place to minister and to serve.

The Human Side of Christian Education

Dr. William F. Slife

> It is expected that Christian Education will radically differ
> from that which is not Christian. No truth is really taught
> by words, or interpreted by intellectual and logical methods;
> truth must be lived into meaning before it can be truly
> known.[1]

In spite of Horace Bushnell's early admonition, Christian Education has
often been seen as instruction in a body of knowledge related to the
Bible, the church and its mission. We should not blame those who have
such a narrow vision, for they are heirs of a historical and philosophical
fallacy. That is, that one learns only through the intellect. For the
Hebrew it was study of the Torah by which a person came to know how
to live correctly. Christians perpetuated a similar idea which called for
study of the scriptures to insure morality and salvation.

Certainly study of the Torah or the scripture cannot be seen as
bad, however, such a concept of religious learning did not recognize the
many ways in which people learn. Learning is not merely cognitive ac-
tivity—especially in the area of religion. Learning is also affective—the
feeling and emotional aspects of learning. In recent years much attention
has been directed to this human side of learning.

The Human Side of Teaching-Learning

While cognitive learning continues to have a high priority in our schools
and universities, we are faced with the problem of integrating learning

---

[1] Horace Bushnell (a statement from the writer's notes which cannot be verified textually).

Dr. William F. Slife is a Diaconal Minister of The United Methodist Church. He
has been the Post Director of Religious Education at Fort McPherson, Georgia,
since 1976. He was awarded a D.Min. Degree by Chandler School of Theology in
June 1981.

and living. From our understanding of the psychology of human development has come "humanistic education" as a model for combining the cognitive and affective aspects of the learning experience. Under this term are clustered a variety of educational models whose theme is "facilitation of learning comes about in the personal relationship between teacher and learner." In all of these models, emphasis is on learning as a whole person. If in high-school and post-high-school teaching, we take seriously what researchers tell us about adult learning, then there is a need to be interested in the feeling and doing as well as reasoning and knowing.

Education to the anthropologist is the transmission of cultural heritage, not just cognitive knowledge. It is also passing on to each generation products of human knowledge—tools, shelter, clothing and such intangibles as language, aspirations, values, attitudes and religion. Education in this sense is not narrowed to thinking and reasoning only; it is a personal human process by which the culture is passed.

As we become more aware of the expansive nature of education, we see that it not only involves the present relationship between teacher-learner and learning group, but also involves the community out of which these persons come. Education in this larger sense is more than schooling, more than accumulation of knowledge, more than reasoning—it is a process by which we focus on all of life.

Christian Education Is . . .

When the focus of education is all of life, how is Christian education different? It is education by the faith community, called Christians, who transmit and translate their trust in God through their understanding of Christ. This statement is reminiscent of H. Richard Niebuhr's words:

We do not confront an isolated Christ known to us apart from a company of witnesses who surround him, point to him, interpret this and that feature of his presence, explain to use the meaning of his words, direct our attention to his relations with the Father and the Spirit.[2]

Christian education has always been more about "faith" than about "knowing." Faith in terms of the change that trust in God can bring to one's life. Yet in faith there is a curiosity to know more about the one in whom we place our trust and how one is to live the life of faith.

John Westerhoff provides another view of Christian education with which he seeks to develop dialogue: "Christian education is those deliberate, systematic and sustained efforts of the community of faith which enable persons and groups to evolve Christian life styles."[3]

---

[2] H. Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1951), p. 246.

[3] John Westerhoff, III, "Toward a Definition of Christian Education", *A Colloquy on Christian Education,* John Westerhoff, III, ed. (Philadelphia: Pilgrim Press, 1972), p. 63.

In this dialogue when we speak of Christian education we are conscious of the context in which we communicate, the methods we use, and the related experiences of the community of faith.

As facilitators of Christian education the context is, first of all, "the community of faith." We are the translators of the message given long ago yet continually new; translators of the Biblical message and the traditions given to us through "the company of witnesses." The context, and also our beginning point, however, is with persons—their needs, problems and questions. Our aim is for more than "appropriation" of knowledge. Our hope is to help each person become a translator so that the "old words" become "new words" and new patterns of behavior that will express the Christian life style.

Methods used may vary, for there is no best way of teaching that is applicable to all situations. The teacher's task is to select the model that will be most effective in a given set of circumstances. Carl Rogers writes:

> I see the facilitation of learning as the aim of education, the way in which we can learn to live as individuals in process.... We know... that the initiation of such learning rests not upon the teaching skills of the leader, not upon his scholarly knowledge of the field, not upon his curricular planning, not upon his use of audiovisual aids, not upon the programmed learning he utilizes, not upon his lectures and presentations, not upon an abundance of books, though each of these might at one time or another be utilized as an important resource. No, the facilitation of significant learning rests upon certain attitudinal qualities which exist in the personal relationship between the facilitator and the learner.[4]

In light of our discussion of adult learning, it would seem, however, that learning is best done when the method allows the personal relationship to develop. For the adult this means responsibility is centered in learner participation and active involvement. With this in mind we can see that experiential learning combines a personal reference point for cognitive and effective learning. It is a statement of our living faith to which we can bear witness, for the Christian faith is not "taught", it is "caught."

Whatever method is selected, the role of the Christian teacher is to develop a process that nurtures the faith of the learner, taking into account the helping process. To be a more effective facilitator the teacher must not only continually sharpen those skills necessary to enhance the helping process, but also must relate learning to the faith community.

---

[4] Rogers, pp. 105-106.

A Theology for the Classroom

In the adult classroom setting, writes Paulo Freire, "Education must begin with the solution of the teacher-student contradiction so that both are simultaneously teachers and students".[5] Within this solution Christian educators can introduce the religious questions and faith solutions of the Christian community. Not in a totally sectarian sense, but more in keeping with H. Richard Niebuhr's view that God is one who meets us in all the events, conditions and relationships of our lives, whether or not we are conscious of, or acknowledge our dependence on, God.

The following may be considered foundational theological statements for Christian androgogical teaching:

a. We are all created by God as unique persons, never fully known, full of unrevealed possibilities. The individual's potential may be revealed in the educational process of finding his/her relationship to other persons and things.

b. Every person shares the mystery of God the creator and takes responsibility for his/her own "center of value." This value is present whenever one person confronts another in a relationship. When this confrontation occurs, learning takes place.

c. The Christian teacher knows there must be a reverence for each individual's personal perception. The student's individuality is part of God's image, the creative part of which is sometimes covered over by feelings of inadequacy and stereotypes to which s/he is made to conform. By the power of the Holy Spirit the teacher can reduce the threat of change by actively listening and responding to the deeper questions, ideas, feelings and hurts of the student.

d. To create a climate for responsible learning, the teacher must accept the student and allow the redemptive power of the gospel to work. This acceptance facilitates the process of finding our relationship to persons and things and their meaning for our lives.

e. The teacher's understanding of incarnation and redemption as personal experiences means that the gospel is not communicated simply in the "language of words," but also in the experience-centered "language of relationships." The teacher and students then become partners in a common enterprise each with unique parts to play.

f. God is active in the events of history whether we are aware of God or not. The Christian teacher, however, accepts the independent otherness of his/her students. The problems they face may not be solved by an imposition of "our truth;" instead, we must seek together for personal revelations.

For the Christian educator the teaching task then is informed by a theological understanding of creation and persons who are part of it. The Christian doctrine illuminates the teaching-learning transaction and the

---

[5] Paulo Freire, *Pedagogy of the Oppressed,* (New York: Seabury, 1968), p. 59.

process of teaching and this praxis in turn leads to a new level of understanding of our theology and teaching.

Translating Theology to the Classroom

To use the word "humanizing" in the context of education has conjured up images of teachers who teach "humanism" as opposed to "Christian" values. Unfortunately this has caused some amount of dissension in the public schools seeking to use methods which acknowledge the need for affective education. It seems, however, that God is using the good works of others in humanizing the classroom to accomplish his purposes for human kind. "For he that is not against us is for us."—Mark 9:40. This is not to say that "humanizing" or "humanism" is to be equated with solid biblically-based theology. Humanizing does, however, imply a relational perspective, a reconciling of the teacher-student "contradiction" as God has reconciled us through the incarnation.

A theory for the classroom can find a translatable model in "relational theology." In relational theology the quality and extent of relationships and a willingness to relate are the criteria rather than doctrine, ethics or spirituality. Bruce Larson has enumerated some of the qualities of relational theology which are ideally suited to the adult classroom:

1. Be real—don't try to be like any other Christian or even Jesus. Don't try to be spiritual.
2. Identify with people—this is the incarnational principle.
3. Listen to people—when there is an exchange of ideas, feeling and hurts, we feel God's love through the other person.
4. Affirm people—Jesus believed in people, affirmed them and called them to be disciples.
5. Share decision making—we share the image of God together, we can share in our decisions.
6. Don't try to change people—to press for change, however subtle, indicates that the person is unacceptable as he is.
7. Love specifically—love persons in specific ways as individuals.
8. As for help—be willing to receive from other people.
9. Love in terms meaningful to the other person—give what is wanted, not what you enjoy giving, conveying unmistakably that the person is loved by you.
10. Don't "play it safe"—any meaningful relationship requires a high degree of vulnerability—the risk is in loving.[6]

---

[6] Bruce Larson, *Ask Me to Dance,* (Waco, TX: Word, 1972) pp. 59-68.

Relational theology implies that the gospel is beyond theology—relational or otherwise. It is based on the belief that God has entered into a relationship with us in love and forgiveness through the life, death and resurrection of Jesus Christ. Finally, through our personal expression these guidelines can translate our theology into the classroom.

Ministry to Women as Persons

CPT (P) Linda M. Ewing

> As a member of the Ethics Division responsible for the development and implementation of Army-wide programs in Military Ethics and Professionalism, I recently visited a TRADOC school where a segment of the program was being tested. The chaplain, an instructor on the leadership committee who was to direct the training, greeted me: "Hello young lady, How are you today?"

> During an earlier tour, I commanded a basic training unit at Fort McClellan, Alabama. Basic training included combat skills for the female trainees. The chaplain who served the battalion continually voiced concern about the need for combat training for female soldiers.

> As a finance officer stationed at Fort Lee, Virginia, I had the opportunity to attend a Federal Women's luncheon. The guest speaker was a female chaplain. From a discussion with her after the luncheon, I was left with the impression that she spent a great deal of her time as a guest speaker.

These examples are not indictments. I would like to explore each in relation to the chaplain's ability to minister effectively to military women. My main thesis is that an effective ministry must be directed at women as persons, not as stereotypes. A person-directed ministry establishes an environment in which issues and concerns can be communicated without sexual ranking, provides a forum for understanding these issues and concerns free of stereotypical discounting, and is actively supportive of women as persons.

CPT (P) Ewing is currently assigned to the Ethics Division, Directorate of Training Development, at the Soldier Support Center. She previously taught Philosophy and Ethics at the US Military Academy. CPT Ewing holds a graduate degree in English and has done graduate work in Philosophy and Ethics at New York University.

Sexual Ranking in Communication

Far too often charges of sexism in language are not taken seriously. The perpetrator is excused as insensitive; the objector is excused as overly sensitive. Excusing compounds the stereotyping: Men are not expected to be sensitive; women are expected to be too sensitive. At issue is the substance, the content of the communication. The chaplain's use of the address "young lady" was perhaps insensitive, perhaps just friendly. He may also have been conveying parameters and guidelines for ensuing interaction. To be addressed as "young lady" in our society carries a connotation about the level of maturity and condition of dependency of the female being addressed. Used this way, the situation being structured is what sociologist Jamison calls sexual-ranking. Sexual-ranking is the use of language to cast communicators in traditionally senior/subordinate sexual roles such as father/daughter.[1] The point here is that when I'm addressed as "young lady," I'm confused. How do I know which perception governs the situation?

Reaction to this well might be, "Why is it important to make a determination? The whole matter is trivial." Is the accomplishment of my job trivial? In a male-dominated profession such as the military, women "do not have the automatic acceptance and unthinking support which their male colleagues enjoy."[2] Energy expended to establish credibility for a woman in the military is multi-directional: Officer, soldier, training developer and ethicist, for example, in my case. If I am conscientious about my job and my role as Army officer, the determination of perceptions can be critical. If I ignore the perception that causes me to feel that I should first establish my credibility and competence, the entire content, substance and purpose of my communication may well be lost.

Any perceptual determination is based on personal experience. Any determination can be very much in error. An important question to ask is: "Who is responsible for perceptions?" Do perceptions belong only to the perceiver, or does the person who caused the perception share in the responsibility? Excusing denies that there is any responsibility to be assigned. Trivial or not, I can assure you that just as racial minorities object to racist language, military women object to sexist language. Without a sharing of responsibility for perceptions, effective communication essential to effective ministry cannot occur.

An effective ministry must also understand sexism in language as deeply felt dilemmas of identity. Military women are people striving for a meaningful and significant position in a professional community where there are few role models. Women comprise only about 9% of the

---

[1] Kaleel Jamison, "Sexism as Rank Language," *Social Change,* (June 1975), p. 2.

[2] Barbara Brown Zikmund, "Women in Ministry Face the 80's," *Christian Century,* Vol 99, No 4 (Feb 3-10, 1982), p. 113.

force. Communication dilemmas, both spoken and unspoken, which challenge identity are commonplace. Because of this, military women may appear to be more aware of sexism in language. This is a far more accurate assessment than the labelling of women stereotypically as "too sensitive." There is not a great deal of sensitivity required when repeatedly confronted by situations which deny identity as an individual. For example: After signing in at the dispensary and stating my ailment, I proceeded to the directed area. An hour later, a medic handed me a prescription. I had not seen a doctor. The medic told me I didn't need to see a doctor to get birth control pills. At the time, I saw little humor in the situation, which is funny in reflection only because I had gone to the dispensary for headaches.

Discounting and Understanding

Recent studies and surveys have produced data which has been interpreted to indicate that military women tend toward "traditional" branches. I'm never quite sure what this means. Women served in various positions even before the 1942 date which established the Women's Army Auxiliary Corps.[3] It was not until 1974 that women were permanently detailed to career branches, excepting combat arms. From 1942 until the present, women have served in all branches where women have been allowed to serve. The concentration of women in support fields has more to do with career progression than traditionalism. These superficial analyses, however, ignore something very simple and very basic. Regardless of branch, the overall activity and potential mission of the military is hardly traditional. I would suspect that the nurses who were on Battan and subsequently held as POW's by the Japanese, or the admin women who were torpedoed off North Africa might resent having their jobs termed as traditional.[4]

To measure military women by a standard which may never have existed in the military is to discount or disregard women as military members. Many women join the armed services because it outwardly offers an escape from the traditional role images of civilian society. Sexual equality is a major recruiting appeal made to women as evidenced by current television advertising. Therefore, when women enter the military, they do not expect to be placed or relegated to traditional roles. The chaplain who continued to articulate concern about combat training for women stated stereotypes *to* women as well as *about* women. There is little hope for an effective ministry to military women about whom the chaplain knew so little. To borrow an analogy from a sermon by Chaplain (LTC) Richard McLean, the chaplain lived in a little box

---

[3] Mattie E. Treadwell, *U.S. Army In World War II, The Women's Army Corps* (Washington: Dept of the Army, 1954), p. 18.

[4] Helen Rogan, *Mixed Company* (New York: Putnam Press, 1982), Chapter XI.

which contained his definitions for the world. To know him, you had to go into the box. He would not come out of the box and leave his comfortable definitions to know you.

The chaplain's stereotypes were often discussed by the cadre who were both male and female drill sergeants. These stereotypes involve the traditional attitudes of the church towards women. In my personal church history, women were treated "differently" from men. While men ushered, served on decision-making or policy boards, women taught Sunday school (grades through 7 or 8 when it seems acceptable for male involvement), cooked church suppers or ran bazaars. I have heard all of the biblical references about the role of women to include the literal interpretations of Paul's letter to the Ephesians. I would suspect that these experiences are not vastly different from the experiences of other women. Swapping stereotypes discounts the position of women *and* chaplains in the military.

While some of the causes for stereotyping in religion are doctrinal questions, developing an understanding of where military women are with regard to traditional assessments can do much to overcome the stereotypes of women and of chaplains. The chaplain who was concerned about combat training for women never participated in that training. His attitudes discounted not only the desire, but the capabilities of the women being trained. In contrast, his replacement participated in every aspect of training from field exercises to weapons qualification. Several of my cadre who admitted that, excepting the chaplain's orientation and graduation which were held in the chapel, they had not been near a church since joining the Army. Because of the new chaplain's involvement, the cadre attended services together on several occasions. For Thanksgiving Day, a notice was posted inviting trainees who wanted to attend services with the cadre to meet in the Day Room. A formation had not been planned, but it seemed the best way to move the over sixty trainees who responded. The event necessitated an advance call to the chaplain to make sure there would be sufficient seating. The chaplain greeted the formation outside the chapel. There was a wonderful feeling: The chaplain understood because he shared in the training experience.

As simplistic as it may sound, there is no more effective way to reach out to a person than through attempting to understand that person. However, the process of understanding is not simple. Military women themselves are struggling for their own understanding and there are few stable reference points. For many thinking military women, understanding is a developmental process of increasing awareness of what it means to shift focus "from self as isolated individual to self as valued member of a collectivity."[5] This is a new area of awareness for most women. The challenge to the chaplaincy is to recognize and understand the process of

[5] Judith Palmer, "Stages of Women's Awareness," *Social Change,* (Nov 1979), p. 8.

awareness and also to find ways through its ministry to enhance the growth of women as persons.

From Understanding to Action

Until the Women's Army Corps was disbanded in 1978, the structure was similar to that of the Chaplains Corps. One female officer held the rank of Colonel, and later general officer. This individual served as the corps' director and retired from this position. While the integration of women into career branches has had advantages, the major disadvantage has been that there is no longer any medium through which women can collectively voice their concern about the issues that effect them. Within any bureaucratic system, there are channels of power. For the military these include rank and position. Although women formally became a part of the Army in 1943, it was not until 1964 that promotion to Colonel was open to women other than the director and not until 1970 that a woman was promoted to the rank of general officer. Rank is necessary for position and some positions are clearly more powerful than others. Power positions set policy and example to include enacting programs which reflect organizational concerns.

Women have been hampered during their forty-year history in the Army by not being able to attain rank in sufficient numbers to hold the power positions. In a recent television interview ("Phil Donahue Show"), (COL) E. Pat Foote quoted approximate figures that placed the number of female field grade officers at under 300 Army-wide. (These figures do not include medical personnel.) It is difficult for women to rise collectively when numbers are so small. The difficulty is compounded when women are given "special" jobs. The female chaplain who travelled around the Army demonstrating equal opportunity in the Chaplains Corps is not unique to the military organization. Military women often find themselves, regardless of branch, assigned such duties. These are sometimes assignments such as Equal Opportunity officer or additional duties such as unit or section Equal Opportunity representative. I've always found it odd that my name should just happen to come up on the duty roster against one of these duties.

While stationed as an instructor at the U.S. Military Academy at West Point, I received a joke award for "having successfully passed off all equal opportunity duties to members of the male majority." However, this was not the condition of my complete tour at the Academy. During my first year, I was the quarterly equal opportunity requirement for any department that did not have a woman assigned. When my efforts were met with only grudging, verbal thank-yous, I began to refuse invitations. I continued to be called on by the Academy to attend a great variety of meetings dealing the integration of women into the Academy, had my picture taken repeatedly for public relations and had my classes filmed. Begin singled out is not at all as glamorous as it might appear. It caused

resentment and suspicion among colleagues, especially when they are required to carry the extra workload while these events are taking place.

Equally problematic is being singled out in reverse. As a lieutenant, I was confronted by a senior male officer who told me that he had spent eighteen years in the Army without working with women. This conversation took place during our get-acquainted briefing. He was to be my new rater. Over the next few months, it became clear to me that he did not plan to spend his last two years working with women either. I was ignored. Bewildered, I called my branch for advice on how to handle the situation. I was told not to worry; I would be "PCSing" within the next two years. I survived. My orders came much sooner. I spent a great deal of energy recovering both personally and professionaly from the experience.

Support Network for Military Women

The point to be made here is that over years and experiences, I have developed an ability to cope with the situations I encountered. If I'm not sure what to do, I have been able to establish an "Old Girl" network for myself which includes several senior male officers to whom I can go for sage counsel. For most younger service women, this is not an alternative. Because there are so few women E6 or major and above, the chances of junior women coming into contact with other women who have been in the system very long is not the usual situation. The attrition rate among military women is high. There is no way to tell whether discriminatory practices impact significantly on the attrition rate. If there is, the organization isn't talking. It can be verified, however, that women have historically received lower efficiency ratings than their male counterparts causing women to be less competitive for promotion. Instructions given recently to promotion boards recognized this and advised members to be sensitive to this fact when making evaluations and recommendations.

Where do military women go when they need advice or assistance when confronted with situations which they do not know how to handle? The junior women I have talked with tell me that they go to their peers for sympathy; they go to no one for help because they feel there is no one who can help. The latter is not always true. I have seen concerned senior women in certain commands do a great deal for the junior women assigned. However, I have also seen their efforts expended at considerable personal risk to include being labelled as crusading reactionaries. But as mentioned before, there are very few senior women.

Certainly if the chaplaincy intends to build an effective ministry for women, there must be a condition of trust established so that women are able to count chaplains in their support network. Women need to know that they can go to the chaplain for advice regarding how to handle discriminatory situations. Women also need to know that the chaplain

will not only listen and advise, but will bring patterns or repeated problems to the attention of the command. This is the only way that women will see the chaplaincy as supportive of women as persons striving to become fully recognized members of the military community.

In summary, I would like to pose the following situation which was brought to me recently, and offer it as a mini-case study and ask, "What if the lieutenant had gone to the chaplain with the situation?"

A female lieutenant asked to talk with me about a "hypothetical" situation. The work unit, headed by a male LTC includes a male SSG, a female E5, two civilians and a female LT. The problem is who will make the coffee and clean up the coffee area. The LTC has stated that he feels the "girls" should take care of it. Neither the LT nor the E5 drink coffee. Is the use of the label "girls" by the LTC harmless or trivial? Is the LTC insensitive; the LT overly sensitive? What guidelines are being established for the work environment? What effect does the stereotyping have on the professional identity of the LT and the E5? Should the situation be discounted because juniors have always been relegated such duties? (how about the male SSG?) What advice should be given to the LT on how to handle this "hypothetical" situation? Should the LTC be confronted about his behavior? If so, who should confront him?

The answers to these questions establish an environment. This environment includes the communication of acceptance or rejection of sexual ranking as a norm. The environment reflects an understanding of the situation as an issue of concern or discounts it as having little or no professional relevance. Additionally, the answer-forming environment demonstrates or denies support to women as persons. And finally, the environment establishes a climate which is conducive, or not conducive, to an effective ministry to military women.

Bibliography

Jamison, Kaleel. "Sexism as Rank Language" *Social Change,* Vol 5 (June 1975), pp 2-7.

Palmer, Judith. "Stages of Women's Awareness" *Social Change,* Vol 9 (Nov 1979), pp. 8-11.

Rogan, Helen. *Mixed Company.* New York: Putnam Press, 1982.

Treadwell, Mattie E. *U.S. Army In World War II, The Women's Army Corps.* Washington, Department of the Army, 1954.

Zikmund, Barbara Brown. "Women in Ministry Face the 80's" *Christian Century,* Vol 99, No 4 (Feb 3-10, 1982), pp. 113-115.

Facing Issues Caused by the Increased Female Presence in the Military: Reflections on a Workshop Venture

Chaplain (LTC) Thomas M. Hill

I had not been long assigned to the "War Eagle" Brigade (4th Bde, 4th Inf Div(M)) in Wiesbaden, West Germany, before beginning to face very squarely a number of issues relating to the increasing presence and density of women in the military, particularly as they function in combat units. It also became quickly apparent to me that there was a significant divergence of opinion about the existence of such problems and how— or whether—they impacted on mission readiness and combat effectiveness.

Sometimes, in the same issue of a *Stars and Stripes* or an *Army Times,* there would be articles both pro and con about some aspect of the struggle to effectively integrate female soldiers into the military work force or to resolve some conflict regarding their presence on that work force. While there were some writers in these and other journals of military news and opinion who denied that the presence of women in the military presented major problems, I found no commander at battalion or company level—or any other junior leader—with women assigned to their unit who did not struggle with problems related to increased female presence.

Having often discussed with my wife her research into cultural sex-role stereotyping as it is evidenced in our public school systems and in other institutions, I did not want to fall into the trap of being a "White Male Chauvinistic Pastoral Pig" because of my own background, or my

Chaplain Hill, a clergyman of the Christian Church (Disciples of Christ) was assigned to the "War Eagle" Brigade at the time of the writing of this article. He has recently been reassigned as Chief, Command and Staff Branch, Combined Arms Division, Tactics, Combined Arms and Doctrine Department of the US Army Field Artillery School at Fort Sill, Oklahoma.

own professional orientation, or my own personal Christian faith. Yet, the need to understand and to speak to issues being raised about this subject, to provide adequate guidance to commanders and to other leaders—and to minister to individuals caught in the agony of institutional transition, made me aware that I would have to face the risk of being held accountable for my own values and opinions, if the emerging concern I was experiencing was to be addressed effectively.

Since the brigade to which I was assigned had both a Support Battalion and a Brigade Headquarters Company with female soldiers assigned, it would have been easy to draw a number of conclusions just from talking with my own commanders and reflecting on problems identified in counseling cases with which I became involved. I was concerned, however, that the increasing presence of female soldiers be evaluated from more than an "problem perspective." It was in discussing my concerns with fellow chaplains in my own brigade and throughout the Wiesbaden community that the idea of a Workshop emerged.

Since Wiesbaden is a community with both Air Force and Army installations and units, it would be possible in a workshop within this community to easily explore the nature and extent of such issues regarding both services. The ultimate mixture of 15 participants did, indeed, prove to be very effective—including 6 officers and 9 enlisted; 2 Air Force and 13 Army; and—in terms of our local community—1 from Camp Pieri, 2 from Lindsey Air Station, 1 from 12th Combat Aviation Group, 1 from the staff of the Wiesbaden Military Community, and 9 from 4th Brigade (Wiesbaden Air Base) elements.

Developing Workshop Concept and Content

As the workshop seed germinated, I knew from previous retreat and workshop experiences that the program would be more productive if conducted away from the community in which potential participants worked. Therefore, requests for funds were initiated to make this possible. I also knew that the effectiveness of the workshop would depend heavily on a leadership staff which represented a broad perspective. Functioning as project officer myself, I was very fortunate in obtaining the interest and ultimate participation of two outstanding individuals to assist me with that task: CPT David Felt, who was then assigned as the Organizational Effectiveness Officer within the Wiesbaden Military Community, and Dr. Dorothea Mahan, then filling the position of Clinical Director for the Community Drug and Alcohol Program. Appropriately, in view of our subject, Dr. Mahan was also the Woman's Advocacy Officer for the Wiesbaden Military Community.

Recognizing that in the military framework, it is the first level of supervision that functions as the most effective change agent on individuals—meaning 1st and 2nd Lieutenants along with E-5s and E-6s—

we decided to target the workshop in this direction. We felt that this would extract the greatest possible value from the workshop for the local community, and make best use of funds we knew would be limited. And, while it was acknowledged before the workshop—and ultimately restated during the workshop—that this type of training was important for both males and females, the workshop was designed for female leaders only, for reasons that will become obvious as the objectives of the workshop are subsequently revealed.

The content target, as envisioned, is reflected in the title, "Women's Moral Values Workshop." Because it is most frequently the values we hold and value-conflicts we encounter out of which problems emerge, we decided to explore the problems of women in the Armed Forces from the perspective of moral values held by them and the institution in which they functioned.

Objectives and Program Process of Workshop

In view of the concept philosophy just discussed, it was decided that our workshop should last four days during which time we would learn about problems from participants and seek to help them increase their effectiveness on the job. Reflecting just those goals, only two objectives were formulated:

1. Gather information from female service members about problems experienced in the military environment along with related value sources and conflicts.

2. Provide workshop participants with instructions and guidelines which would facilitate better communication and functioning as women (and as female supervisors) in the military environment.

Again, because we sought to learn about problems experienced by women from women, this workshop was limited to female participants. The need for and direction of training for all military supervisors regarding female service members became an important topic of consideration during the workshop itself.

The workshop program incorporated personal and subject-matter orientation, trust-level exercises, small-group activities, written instruments, lecture and video-tape classroom instruction, role-play exercises, problem-identification activities, values-clarification orientation, assertiveness training, and opportunity for individual contact by participants with each other and with leaders. The initial stages of the workshop dealt primarily with individual participant experiences as women in the military, developing into an evaluation of problems more specifically identified with their functions as a female supervisor in the military framework.

Personal Expressions by Workshop Participants

Needs and Expectations

During the first group session, workshop participants were given a chance to express their own expectations and needs, presented herein the following summary as recorded in the workshop after-action report:

- Anything to help us be a better supervisor in today's Army.
- Learn better coping skills for self and subordinates.
- Find out how to deal with "get-over" females when they exist—and how to deal with image of "get-over" female when that accusation is unjust.
- Discover whether problems of female supervisors are different and unique from male supervisors.
- How to deal with subordinates who think I'm less capable because I'm a female.
- How to deal tactfully with the "Gentleman" in a military role.
- To find out what my input to this workshop will be.
- How to deal with "powerlessness."
- How to respond to "attacks."
- To identify rewards I can use—having fun!
- How can I be treated appropriately in all my roles—soldier, supervisor, wife!

Without going further, these "expressions" provide considerable information about areas of conflict. And, as the hours together unfolded, it was evident that the individuals in this workshop had experienced significant stress related to their presence in the military organization. Personal experiences as both individuals and leaders were explored, with workshop participants providing an alarming list of problems recorded in the continuing workshop after-action report summaries:

Specific problems experienced as women in the military

1. Shifting responsibility.
- Males who send female subordinates to a female supervisor rather than deal with a problem themselves.
- Certain workload tasks assigned to males or females exclusively—and often inappropriately.

2. Loneliness.
- Can't share problems because of "weakness" image and sexual overtones—results in a lack of meaningful professional and personal relationships.
- Men see me as a woman—not as soldier/supervisor/person. As a woman, I'm rejected as being in the wrong place.
- Can't have friends—it's looked at sexually whether friends are male or female.

3. *Alienation.*

- Men who don't want to work *with* women; men and women who don't want to work *for* a woman.
- Supervisors who try to "torpedo" me because I'm a woman—challenging a female soldier's abilities beyond reason because she's a female. Harassment!!!
- If a man screws up, he's a dirtball; if we screw up, it's because we're women.
- Nobody seems to care about us—and again, if we ask for help, we're weak women. How can I care for others when no one cares for me?
- And when we do take care of our troops, we're "put down" as being "too maternal."
- Don't fit in with other women in military environment—specifically, dependent wives (jealousy issues).
- Fear of women's success.
- Forced to give up femininity to fit into a "man's world."
- Stereotyped image—"Oh my God, Another Woman!" Stereotyped sex-role tasks—making coffee, party planning, cleaning up (only a problem when assigned solely to females).
- "You can't handle it!" Often a double-standard expectation in response to fears and mistakes. Mistakes further amplified when females are taken off jobs and males aren't—for the same mistakes.
- Genuine female medical problems not understood or considered significant by males—thought to always be "get-over" play—suspicious of malingering!

4. *"BIG-DADDY" Males.*

- I'll take care of you!
- Because of physical differences, I'm not allowed to do some aspects of my job even when I'm able. Different expectations for male and female soldiers on the same job.
- Lack of real help in dealing with certain issues; when a woman has difficulty in accomplishing assigned duties, males' reaction is often to do it for her, or, make her do it without guidance/help.
- Identity/authority crisis created/compounded as females are addressed by first names while "peer" males are addressed by grade and/or surname.

5. *Self-inflicted problems.*

- Women who do fit the stereotype make it hard on all of us.
- Women who refuse to do the job they are assigned.
- Women who let men do their work for them and otherwise to "get-over" by being female.

6. *Other Problems*

- Dealing with harassment even when indirect and/or when directed at someone other than ourselves.

- Double standards of bad language—it actually offends a large proportion of both sexes, and is ineffective in communication (actually complicates clear/concise communitcation).
- Being actually touched—or even mauled—on the job and in barracks. Lack of privacy in barracks.
- Confronting gossip (usually with sexual connotations) about women in general or individual females in particular.
- Cronyism-company commander/supervisor reacts to problems only if perpetrator isn't a friend.
- Being female does complicate the normal supervisory role—especially in cases of pregnancy and concerning logistical requirements in field and garrison.

Problems experienced as female supervisors in the military

1. "Double Standards Whammy"
- Need to prove competency because we're women. Women receive less respect by grade than men. Also—women experience less peer and supervisor support/training/orientation/direction (a "sit-back-and-watch-them-goof" syndrome.
- Male assertiveness vs female bitchiness.
- Males can hang out with NCOs (and other supervisors)—if women do it, we're fraternizing. (If with a man, we're sleeping with him; if with a women, we're "lesbies.") And it's the same up or down the command chain (i.e., a male NCO can take his people out for a drink at the club without inherent problems, but not a female NCO).
- Association made when counseling members of the opposite sex.
- Barracks visitation policies and their enforcement.

2. Self-inflicted problems.
- Defensiveness at taking orders.
- Reverse discrimination (female supervisors being harder on female soldiers).
- Attempts at overcompensation.
- Responding to male macho-role image—taking on "male world" values and use of language to compete with males.
- Sometimes maternal instincts are overplayed when "helping the troops" is the focus.

Evaluation of "Command Problems"

As might be expected, these experiences were eventually evaluated as problems that could only be solved by command intervention. CPT Felt provided a brilliant distinction, which both relieves pressure and guilt, and provides direction. Basically, although admitting that problems such as those listed by our workshop participants are "command problems," they are not problems of command inattention,

negligence, or nonsupport—rather they are problems of command ignorance.

Commanders—particularly male commanders—do not appear to be aware enough of the value conflicts that are the root cause of many problems experienced by and regarding women in the military. Often young commanders are not even aware of their own values about such matters. They merely know that they "feel" a certain way about something and act accordingly. CPT Felt notes that it is not a matter of having "bad commanders." For the most part, we have excellent commanders who really care both for their mission and their people. But being unaware of value conflicts relating to such matters, many commanders are either unable to recognize or identify problems, or, if confronted, to deal with them. There are also a few who don't see anything about women in the military as a problem, so "it" doesn't need solving. Although these comments have been made about commanders, they also readily apply to leaders and supervisors of every category. Likewise, such "ignorance" is just as true of women as of men.

"No-Win" Situations for Women

Although the group summaries listed several major types of problems, there were several themes that appeared in each problem category. For one thing, the number of "no-win" situations that women are placed in is long and gruesome: If you're quiet you're submissive; if you're assertive, you're a pushy bitch; if you sleep with someone, you're easy; if you don't, you're a lesbian; if you take care of your troop, you're maternal; if you don't, you don't know how, etc., etc., etc..

Again, as CPT Felt so aptly points out, each of these "implied no-win situations" works off of the perception/values that—while they may have no validity—in fact they become the realities of the people involved. Each situation like this attacks the self-image and confidence of our women soldiers, especially our women supervisors. Many can, indeed, become self-fulfilling prophecies, thereby justifying and vindicating those whose values originally created the "no-win" situation. Couple with this the lack of supervisor support—especially of females by females—the "no-win" position grows even more demeaning. Using foul language, lack of peer group support, acting macho, and "playing tough," all contribute to tightening this vise.

Depth of Caring

As for the business of being "too maternal," it seems to me that "maternal" instincts are important and needed. In our previously all "macho male environment," there has too often been an unfeeling "stand-on-your-own-two-feet" approach as the dominant response to every person and every problem. For sure, carried to the extreme, maternal instincts—at least in the ways they are considered negative—can be

overprotective and crippling. But the absence of caring and sensitivity to the individual nature of problems, which are positive connotations of maternal instincts, are an indictment on any institution and any person, male or female.

The finest male leaders have always demonstrated depth of caring for their work force. It was shocking for me to learn that women supervisors in this workshop had been denegrated for their demonstrations of caring as being too maternal. For sure, men and women working together in the Army is still new enough to make many of us uncomfortable. I would suggest, however, that labeling women as being "too maternal" is an inadequate and inappropriate way to deal with our discomfort.

Decisions About Where Women Work

Where women work in the military structure is also a theme that triggers many conflicts of values and opinions. It is apparent that in today's Army, decisions about where women work (which MOS, which level HQ, combat or noncombat, etc.) are made far above the grass-roots level. But the difficulties being experienced are very much at the grass-roots level. In many MOS positions, women are having legitimate difficulties functioning effectively for several reasons. For one, they are not assigned to combat-line battalions but are assigned to brigade and division headquarters which directly support such units. In such positions, they move just as far forward as the line units. Many of these job positions do require physical strength in duty performance that even some men fail to demonstrate, let alone all the women. There are, on the other hand, some women who function better than their male counterparts in field positions.

Perhaps there is a better way to evaluate a person's ability to function in a given MOS than which sex they might happen to be. Somehow, performance-oriented tests—including physical strength factors—could be developed that would be a "single standard" for all. On the other hand, if women are going to be eliminated from assignment to "line units," they should be eliminated from MOSes and/or higher headquarters which interface with line units in the Main Battle Area.

Also of interest in this workshop experience was the fact that problems and issues of sexual harassment were not more prevalent. Although some participant experiences were noted, it was clear that the lack of peer and supervisor support, and the futility of "no-win" conflicts were the more dominant frustrations experienced by this group. As Dr. Mahan pointed out, the fact that women are such a minority in any given unit gives increased visibility to their behavior and problems. She also pointed out that female soldier's feelings of frustration and alienation appeared to result as much from lack of awareness and sensitivity by male soldiers as from their acts of intentional harassment.

Follow-up Seminar Six Months Later

"In the past six months I've had less of a struggle being a woman in a predominately male environment, than I had prior to the workshop. As a matter of fact, I rarely think of it as a struggle, when it had been before." So commented one participant during the one-day seminar conducted six months after the original four-day workshop.

Because of the feedback received formally during the original workshop and informally after that, the original workshop's leadership decided to explore the long-range effectiveness and impact for participants, while also gathering some input from commanders/leadership of units to which these women were assigned. This follow-up seminar was designed with a split session for participants-only in the morning and participants with their commanders in the afternoon. The following objectives were formulated:

• Evaluate need for further/on-going seminar training regarding the problems of women in the military.

• Provide input to local commanders about specific needs to be addressed in the Wiesbaden Military Community regarding women in the military.

• Explore further the "value sources" of workshop participants.

During this seminar, participants from the original workshop indicated that they had profited in two significant ways. First, the workshop had brought them together with other women who were experiencing similar problems as women/female supervisors in the military. The peer relationships begun in the workshop had formed several meaningful friendships that had continued after the workshop was completed. Secondly, the values assessment and assertiveness training of the original workshop had been quite beneficial in helping participants better understand and confront conflicts and discrimination (real or perceived), whether covert or overt.

A Problem of Leadership, Not of Women

The most overwhelming response from all participants in the follow-up seminar was that the subject matter being explored should be viewed as a "leadership matter/problem" rather than a problem *of* women in the military. Reflection over the six months had strongly reinforced the concept that leadership must be trained to be aware of and respond to real problems of all service members when they are present, and learn not to over-respond to cries of "racism" and "harassment" when really it is a normal "checkingout" of leadership by subordinates (the old "cry wolf" theme/approach with the same eventual consequences). Obviously, well informed/trained leadership will do the best job of distinguishing between real and surreal tears.

In light of this evaluation, seminar feedback strongly recommended that current leadership training be sure to include adequate in-

formation about women in the military rather than focus on new—beefed-up—separate training about/for/by women. It was suggested that EO staff representatives at all command levels should monitor the adequacy of such training. Obviously, both factual information (about women's issues, race relations, drug/alcohol, rape, etc.) as well as "how-to" courses (communication skills, self-concept and awareness, etc.) must be provided, for a balanced leadership training program at all schools/levels of responsibility.

Leadership Training in the Military

It was pointed out during this seminar that there are two very significant complications that impact on all leadership training in the military. First, effective leadership (and leadership training) in the military is made very difficult because of our "maturity problem." Most work force situations reflect a relatively minor percentage of "youth density," whereas the junior level of our military is totally underexperienced. This makes the involvement of mature/experienced leadership on a side-by-side basis (not just a power/authority pyramid) essential to mission accomplishment and prevention of unnecessary problems.

Second, at an NCO leadership-training level, there are too many distractors in many training programs. Specifically, such basic-training activities as "shining boots and floors" consumed practically all available study time during advanced programs whose goals were to develop leadership skills. It was felt that while such matters of discipline are important, they should not be required in NCO leadership training at the expense of learning more about human-coping skills and other subjects of importance for first-line supervisors. Better than additional classes *or* film programs *or* counseling practicums should be scheduled during evening hours. NCOs know how to shine shoes and floors; they may not be as skilled in working with their soldiers on matters of motivation, grief, alienation, adaptation, drugs and alcohol, sex-role stereotypes, and other matters of personnel management. In the area of problems specific to women in the military, the following include some areas of concern which, if addressed more adequately in all training/leadership development classes, could be of positive benefit:

• Mixed barracks living and related issues (i.e., inspection procedures, establishing and controlling visitation policies).

• Personal and professional counseling of females by a given leader (male or female)—as opposed to shuffling the problem of a female soldier to a female leader of another unit when there is no female leader within the female soldier's unit.

• Eliminating double standards in discipline for female soldiers (values about and nonunderstanding of women and their specific problems find some leaders being unduly harsh while others are unduly le-

nient). Building both personal and professional expectations around behavior and performance standards common to all.

• Pregnancy counseling/paperwork; dependency discharge application; childcare plans.

"Double Standard Whammy"

It was apparent that participants and commanders had given significant thought to the "Double Standard Whammy" discussed during the original workshop. The different educational requirements for male and female enlistment present an interesting parameter to the problems associated with women in the military. It was felt that the high school requirement for females only compounded the problem of men and women working together in similar or even same MOS and/or unit. Women's higher educational and intellectual level too frequently finds them working with—and even for—males of significantly less ability and potential. When men then "take charge" by virtue of sex rather than ability, the intensity of conflict is increased, while the confidence in—and efficiency of—leadership is decreased.

Similarly, considerable dissatisfaction was again expressed over the fact that females are arbitrarily barred from some MOSes by sex alone and from assignment to certain units in numerous MOSes by sex alone. Dissatisfaction was rooted in the apparent lack of logic in such a policy when females in other MOSes and females in other units still find themselves deployed in the forward combat zone areas. When deployed forward in this manner, policies and facilities do not accommodate their presence even though they are tasked to do a job and, more often than not, do it well. From another perspective, to open an MOS to females, but limit their assignment to noncombat units, limits unjustly the career development and assignment pattern of both males and females in that given MOS.

The consensus of this seminar group was that if equal opportunity is paramount, all MOSes should be open to a single set of non-sex-related qualifications such as the following: (1) Educational level/intelligence scores; (2) Strength factors/PT performance; (3) Security clearance factors; (4) Medical/physical determinants such as height, weight, vision, hearing, etc.. If females are to be eliminated from certain MOSes because of gender, consider limiting female access to all MOSes which function forward of a given combat zone (i.e., division, corps, or theater army). Obviously, to only limit assignment of females in certain MOSes to noncombat units does not effectively control the presence of females in the immediate combat AO. For certain, once an MOS is open to women, all MOS-related tasks should be shared or performed equally by women and by men under such a system. Individuals (male or female) unable to perform required MOS tasks should be eliminated from the MOS and/or active duty.

Pregnancy

Strong opinions were stated that while pregnancy and birth control is an issue for both males and females, women still ultimately bear most of the "Burden" of pregnancy and therefore should perhaps receive more intensive counseling and education than males on this subject. It was suggested that Basic Training would be the most logical place to implement or expand such training. Additionally, all supervisory training (NCOES, Professional Development, etc.) should address the matter adequately in terms of both factual information about military regulations concerning pregnancy, and counseling.

Pregnancy, especially among single unmarried females, was definitely felt to have a counterproductive effect on mission effectiveness and readiness. In addition to being in significant morale problem for the entire force due primarily to the value-gap and job-time loss, workload distribution problems are totally unreasonable under present policies, especially in units which have a large percentage of support-type MOSes.

The ease with which abortion and/or single-parenthood as options are chosen and even supported within the military makes mockery of morality and responsible living.

Dependent-care plans are inadequately prepared and monitored. Specifically, dependency-care plans are not required equally of both male and female servicemembers whether they are single or have servicemember spouses. There seems to be a perception that male servicemembers are not required to provide such plans as readily as female servicemembers. This may occur more in units which have no assigned females, because they are not accustomed to think of female-related issues except in regard to dependents.

The absence of a meaningful policy on "sole parenthood" and "military families" (mother and father both servicemembers) contributed to the proliferation of all problems stated previously.

Commanders pointed out that the density of females in certain Combat Service Support jobs who have gotten pregnant has bordered on making support units nonfunctional (emphasize "no exaggeration").

Military Uniforms for Women

Although somewhat off track from other issues related specifically to this workshop, a rather lengthy discussion about women's military uniforms took place wherein a number of complaints were logged. Sizing and availability of clothing and equipment for women is totally inadequate. Specifically bust, crotch, and waist-sizing areas need to be appropriately tailored to women's bodies rather than just having women find a set of men's fatigues which approximate the female's size. Shirt button overlap for women's clothing is also normally different from men's clothing. While Class A uniforms have been significantly im-

proved in such regards over recent years, a strong desire was expressed for fatigue/work uniforms which look like current mens' uniforms (and thus meet uniformity standards—look the same) but that are cut and sized to fit women. It was interesting to me that shortly after this seminar, I saw a picture of a Polish womans' marching unit in the *Stars and Stripes* which showed well fitting uniforms with appropriate direction of button overlap.

Most of the women in the group were dissatisfied with the headgear designed for them to wear. While men have appropriate travel headgear that can be easily handled, women's headgear is bulky to handle and easy to "destroy."

One exception to the Class A uniform acceptability is the absence of sweaters similar to those recently made available to men.

Of course, recognizing that local commanders have little control over such matters, this information is provided merely as an example of "Double Standard" complications imposed by poor management from higher commands (R&D included). Seemingly, at the same time our Government indicates they need and want women, actions speak louder than words about how welcome they really are or how ready the various services (especially the Army in this regard—uniforms) are to accommodate their presence.

Mixed Barracks Living

The situation in Europe reflects numerous problems encountered and caused by the fact that plans for integration of larger female density did not include adequate planning for accommodations. There was a strong feeling that increasing the female density was done only to compensate for lower enlistment after implementation of the total volunteer force. The perception of workshop participants is that there were more problems encountered in the Army than in the Air Force, and that the Air Force has done a better job of adapting to increased female density in regard to adequate living conditions (space, privacy, etc.) than the Army.

Mixed-barracks living and related visitation policies have created unmanageable situations with regard to the impact of "any" policy on somebody's rights. Junior commanders have been forced into a "police role," and collaberation among most troops to "do their own thing" far exceeds most commanders' awareness—bordering on conspiracy. Servicemembers who do not "go along" are intimidated and even threatened by their peers. It is a situation very analagous to the "drug culture" peer influence phenomenon.

Two Final Perspectives

Perhaps I have failed in evaluating the presence of females in the military from something more than a "problem perspective." But, if we un-

derstand that the problems shared here are actual personal experiences and perspectives of female servicemembers, we should be guided in seeking solutions.

There are two final perspectives from this workshop experience which have been particularly helpful to me. First, the perception that women in the military are "noncombatants" is a fallacy that permeates every level of military life and contributes significantly to problems experienced with the effective integration of women into the military structure. Whatever else anyone feels or thinks, we shall never again return to a time or place where women are not a part of our armed forces. We must not continue to be uninformed or "ignorant" about the value-laden conflicts that throw us into confusion, frustration, and open conflict about this subject. Neither can we afford for our bias, legitimate or otherwise, to continue limiting our ability to deal with such matters constructively. When we discuss mission effectiveness and readiness with regard to the military organization of the United States, our precious freedom is at stake. It is too important an issue!

Secondly, the problems of women in the military are very much intertwined with other personnel management problems. Increased female density was, in fact, one means of maintaining adequate enlistment levels during the transition stages into a completely volunteer military organization. And women were not the only ones to suffer the "big push" of the MVA recruitment program.

I would suggest that to benefit all military personnel and the military mission, the recruiting approach should immediately cease selling the glamor and adventure of the military life and—instead—promote the "reality" of hard work, sacrifice, patriotic service, and genuine opportunity for career development and benefits. Selling the glamor and adventure of the military life primarily as a place to learn skills which one can later utilize in civilian life is partially deceiving and definitely expands the concept that the military is a transient environment. The "Hidden Persuaders" of recruitment advertising may fill spaces, but the wisdom of such an approach for women and men alike is questionable when evaluating the great number of people who have been "led to volunteer" for the wrong reasons; or, with the wrong goals in mind.

For women, selling the military environment and career as a better place than any other to find equal opportunity and equal treatment is not altogether fair or truthful. The military organization as an arm of our federal government does indeed function with all the guarantes of an equal opportunity employer. But, it is important to understand that society's values—and the values of societal institutions—will not change collectively as fast as some individual values will change. Perhaps it would be better for us to identify and focus on the role of the institution (in this case, the Army, Navy, Air Force, and Marines) in society and feel OK about limiting access of individuals who do not have the poten-

tial or credentials that help to make the organization function more effectively. At the same time, we should help all individuals within the organization to feel OK about self, choose options that are relatively available to them, within their capacity, and within the purpose of the military.

Perhaps, being an Equal Opportunity Employer does not mean that we have to hire or protect employees from different backgrounds and categories just to have them aboard. Nor should it ever mean that we have to guarantee access to jobs or positions for which individual qualifications are inadequate.

In spite of the fact that this workshop experience provided significant growth and change of direction for my own ministry to women in uniform, I am just as certain that my own values and biases are still evident in this writing. I am willing to be held accountable—even for my own ignorance. And while it is difficult, if not impossible, to be totally objective in any relationship, I am convinced that progress lies not in being objective but in caring for each other. Even being fair and providing equal opportunity has less to do with being objective than with being sensitive and open to change. In the long run, while such change may bring pain and confusion, it is also the essence of hope for a better world in which all of us can take pride.

There are no easy solutions, but time is a great healer. A constructive weeding and job qualifications and aptitude program should in time bear some fruit. In the meanwhile, unit commanders/leadership can be more thoroughly apprised of the problems and of the ways of helping the women of the military become more effective and comfortable in their "home away from home."

Gender and Preaching

Maxine Walaskay

There is something quite unique and undefinable about one's first experience with a woman in the pulpit. We know, in a new way, that we have been responding all along to preaching of the embodied word as well as the spoken word, even if we have never realized it before. Nor can the difference—the distinctive flavor of the moment and this new event—be made immediately explicit. We subjectively know the uniqueness without words or without comprehension of what the differences might be. The experience itself may be pleasant or not; the sermon may be marvelous and powerful. It is different.

Women who preach have a similar experience. They sense that something occurs when they attempt to communicate which is not quite the same as when male peers are communicating, and that this difference unwittingly follows them into the pulpit. But feelings are not enough to help people perform well or to guide performance in a new role. In fact, they may seriously complicate the task. When intuitions and feelings about preaching make women more self-conscious because distinctions cannot clearly be defined and therefore are not to be trusted, the undertow of feelings themselves can be undermining. On the other hand, if we ignore any responsible look at the intuited distinctions, to whatever extent they are operative they lie in wait, like land mines, ready to explode the preaching ministry into anger or controversy that wasn't bargained for. (A powerful description of just such an event in the context of a preaching class may be found in "We Had to Sacrifice

Dr. Walaskay is Associate Professor of Pastoral Psychology and Clinical Education at Colgate Rochester Divinity School.

the Woman," by Thomas H. Troeger, in the February 4-11, 1981, issue of *The Christian Century.*)

What can be said, then, about the influence of gender on the task of preaching? What objective or empirical data do we have about gender differences and the impact of gender on task performance? What is different for a woman when she, rather than a man, enters the pulpit to communicate with a congregation that includes both women and men?

Within the past five years behavioral scientists have completed a number of empirical studies on the impact of gender on role performance and on perceptions of performance by observers of women and men at work. While the results of individual studies vary, depending on the research design, a pattern emerges from the findings which suggests these generalizations:

1. Both women and men perceive and evaluate the performance of women differently from that of men, and often women are more negatively evaluated for equal performance of a like task. An exception to this generalization occurs with regard to written presentations of men and women of high accomplishment. In these situations the women are more apt to be positively evaluated because of the "exceptional" quality of their stated accomplishments. This has been referred to as the "talking platypus" phenomenon.

2. Both women and men are responded to more favorably when they perform tasks in ways that are seen as congruent with their gender; for example, with tenderness and care for women and with directness or assertiveness for men.

3. While nonverbal communication bears 90 percent of the weight of influence in a communication, women are evaluated more critically for certain qualities in nonverbal performance than are men.

Although these empirical studies were not conducted within the explicit context of a preaching ministry, the generalizations from their findings create a gloomy picture indeed, one which confirms many women's intuitions about how they are received in authority positions, and which also confirm the rhetoric of feminism.

Nonverbal Perception Is Important

We cannot be precise, therefore, about what actually is different when a women is the preacher; still, on the basis of this literature, some reflections about the influence of gender on the performance of preaching and on the reception of that performance may be warranted.

First, consider the literature on gender and communication. Studies suggest that nonverbal behavior is an important—if not a critical—influence on the reception of communication. How and where we stand, gesture, touch, look, and the quality and inflection of voice all serve to modify the spoken word. For example, a nasal or tense voice, will be evaluated negatively for either a man or woman. A thin or

throaty voice, however, will be far more problematic to the listener if a female is speaking rather than a male. Whereas a man will be viewed more positively and as one with more authority if he has a throaty voice, a woman will be regarded as "less intelligent, more masculine, lazier, more boorish, unemotional, ugly, sickly, careless, inartistic, naive, humble, neurotic, quiet, uninteresting, apathetic. In short, cloddish or oafish" (*Nonverbal Communication in Human Interaction,* by Mark L. Knapp, Rinehart and Winston, 1978, p. 332). In short, no stained-glass voice!

Because such affectations of speech are not particularly appealing in any case, care in this matter seems a minor accommodation to political reality. I understand this accommodation to be for the sake of the enhancement of power in the authority role. However, it should be recognized that such accommodation may not directly address the underlying system of oppression. Further, not all vocal qualities can be changed and not all speech habits easily modified. The necessity for such modification does create an additional burden for women preparing for ministry. The best that can be said is that preparation for preaching must include an opportunity for women to evaluate such matters as they hear and see themselves preach.

Similarly, appropriate pulpit dress may make an unconscious impact on perceptions and on behavior. John T. Molloy's *The Woman's Dress for Success Book* (Follett, 1977) identifies how the selection of clothing serves as an important indicator of status and role. Whereas the standards for pulpit garb for men are well established within a variety of ecclesiastical traditions, it is less clear what sort of clothing communicate religious and personal authority for women. Extrapolating from Molloy's writing we can conjecture that garments at either extreme—those identified with masculinity and those which are overly feminine—may detract from the acknowledgement of women as ministers. Again, some may regard a decision to dress in order to make proper impact on others as too big a concession to oppressive structures.

Positive Pulpit Response

Moving beyond nonverbal communication, we know, for example, that in personal conversation women are apt to modify their directness (and thereby their influence) by making queries instead of statements. The recipient of such communication is given the power to decide, e.g, "It's a nice day, isn't it?" rather than simply, "It's a nice day!" Further, women are interrupted far more frequently in conversation than are men. In addition, given a problem-solving task to do with men present, women are more apt to make initial suggestions in the course of discussion than to pose final arguments. These examples suggest that differences exist in the ways women influence conversation and the decision-making processes.

All of these patterns are somewhat antithetical to the nature of

preaching. It's difficult to imagine how anyone could do much preaching in the form of queries, and ministers are rarely interrupted in the pulpit. The task of preaching is the preparation of an integrated and complete message designed to influence and persuade. Whatever the religious problem or question, the minister makes a statement about it and poses a position which attempts to address and resolve (in some sense) the discussion. It's no wonder, given the particular social conditioning of women in ordinary conversation, that so many of them find the pulpit appealing. At the same time, it's no wonder that the idea of ordained women in ministry has long met resistance, since it moves against the grain of social sex-role conditioning.

However, several studies suggest that, whatever roles they appropriate, women will be received positively in these roles if they behave in a feminine way. Men will also be perceived positively for behaving in a masculine manner, but their use of so-called feminine behavioral styles will not engender resistance. Perhaps the inference for a pulpit ministry is that a certain amount of smiling graciousness and friendliness may be required for women but not of men.

Another conclusion is that sermons preached by women which draw on notions of God as the nurturing parent, or describe caring and consistent human involvement, will be well received; while those which intone judgment, especially if they infer social criticism without attending to a gracious and benevolent God, might be problematic. This would be so for two reasons: Women are not accorded the right to use coercion (negative sanctions or punishments) as a form of interpersonal power, and listeners may confuse the message with the messenger.

Similarly, women are less successful in exerting power by direct use of rewards, by supplying direct information, by acting as experts, and by the use of their legitimate authority based on position or prior obligation. Since the use of these forms of power is inherent in most professional performance, including preaching, it may help if women are aware that negative responses (either noncooperating behavior or angry feelings) may result when they use these means. While of necessity women will use these methods to influence a congregation, they need to be prepared to depersonalize the indifference or anger which may result.

Reversing Role Prejudices

The research literature confirms that women in positions of authority are received negatively. There may well remain a subterranean fear that a woman in an authority position will be too overwhelming and powerful, and not careful enough to prevent those under her power from experiencing or revealing dangerous inner quicksand. It is as though the impulse to regression and infantile dependency is more easily stimulated by women, and therefore the threatening object—the woman herself must be controlled. This threat will be readily generated within the con-

text of the church because, to some extent, the church finds power in a use of the great symbols and myths which populate the unconscious. When a woman cannot be controlled, especially when she is given authority in the church, she stimulates affect which must be handled through her behavior (though, of course, this is not always possible) and/or by resolution of the working through of the previously repressed feelings.

Obviously women are not thrilled to be the recipients of such ambivalence (deep love and longed-for dependency generate anxiety and helplessness). But if the responses are understood for what they are, rather than simply taken to be backward prejudices, then women can muster more creative energy and intelligence for coping with the strain resulting from participation in the church's ordained ministry.

The suggestions given above are no more than interpretive reflections on a growing volume of literature on gender. The legitimacy of generalizing from previous studies to the situation of women in ministry, and specifically to preaching, may be questioned. We need to know far more about gender and role within this specific context before we can say with certainty what does happen. Nevertheless, on the basis of this literature (and putting aside the issue of how best to respond to a culture that continues to promote sexual role stereotypes), women who want to assure an effective pulpit presence should be aware of the need to attend to nonverbal communication. By stepping into the pulpit a woman has assumed the right to influence by virtue of the authority given to her.

Comfortable With Own Identity

At the same time women do not have equal influence in the sphere of verbal communication, and will be responded to more negatively for behavior which is the same as that of their male counterparts. A woman ought to be prepared for negative reactions when she presents herself as superior in knowledge or skills, when she threatens and cajoles, when she uses information in a direct way, or when she uses material in a way which stimulates the threat of childish dependency. Appeals to her similarity with her congregants and requests for help are more expected of her and will be responded to more favorably—though they may also serve finally to undermine her authority.

Finally, maintaining a so-called feminine manner as she preaches will aid a woman's effectiveness. She, after all, has to appear comfortable with her sexual identity and vocational choice even when others are not.

So, for women, preaching may be a mixed bag (to borrow a phrase from the culture). In my role as theological educator, I hear many reports on the fine quality of women's preaching and, from women seminarians, many expressions of enthusiasm for preaching. Women seem to be well received in a great many pulpits and, as a group, to be regarded as good preachers. After all, they do have outstanding verbal abilities and

capacities to handle language. When these abilities are coupled with theological knowledge, a modicum of human understanding (which seems also to be a long suit), and good scholarship, women can be very competent preachers. Despite the potential pitfalls, there is the possibility that preaching is a unique opportunity for women and, more important, for the church itself.

My own reading of the situation is that resistance to the authority of a woman in the pulpit is to be expected. Here is a congregation sitting off balance in the pews simply because the preacher is a lady (at least they hope so!). A good deal of their energy is directed toward this earthly existence and an attempt to re-establish equilibrium in the gestalt. They are "not so sure" about how they feel toward what is taking place. My hunch is that, even when they like what they hear, they feel ambiguous about what they see. As one of my male seminary professors said twittingly: "It was a very well done sermon though my own theological inclinations on this matter are somewhat different than yours . . . When you come right down to it, it's just that I don't want a woman to tell me what to do!" He certainly knew what he felt, even if he didn't believe it.

Most women I know have frothed at some time or other about similar comments on their sermons. After all, it takes a good deal of energy to prepare and present a good sermon, particularly for one who knows at the outset that folks are unsure of how they feel about what you're doing. So it isn't easy to hear the equivalents of "You play ping-pong pretty well, for a girl," in response to your best effort at sound, scholarly exegetical preaching. But such comments, if one can bear up by depersonalizing them and responding nondefensively, suggest that the individual who spoke is at work reorganizing parts of his or her inner self and past experience in order to come to terms with a new reality— perhaps even the feminine dimension of God.

This is what it means to participate in the new creation, painful though it may be.

Exclusive Language in Armed Forces Rites

LT Lesley A. Northup, CHC, USNR

A previous *MCR* article[1] addressed the problem of gender-exclusive language in the hymns of the *Book of Worship for U.S. Forces.* Partly because so many of our hymns were written so long ago and partly because we have trained ourselves not to notice, much of our liturgical music reflects the image of an all-male worshipping assembly, an all-male human creation, and an all-male God. No sensitive chaplain can fail to see the potential for exclusion in, for example, hymn No. 183:

> Come forth, ye men of every race and nation!
> We are making God's new world for all the sons of men.

But while hymnody is the most obvious place to find examples of the exclusion of women from liturgical expression, this difficulty also arises in our ritual texts, though to a lesser extent.

We would err if we assumed that such "generic" language was merely a handy convention, inoffensive to most women yet beloved by traditional worshippers. We have learned enough language and symbol theory to recognize that some forms of language have the power to create the reality they express. Thus, for example, linguistic concerns may ultimately lie at the heart of such continuing controversies as the ordination of women and evolutionary creation; to what extent does biblical language (rather than content) determine our theology and praxis? By the same token, the constant use of "man" and "mankind" to denote all of us never becomes a neutral term, but in fact reinforces the obvious maleness of our church institutions.

---

[1] Lesley A. Northup, "Exclusive Language in Armed Forces Hymnody," *Military Chaplains' Review,* Winter, 1982, pp. 73-83.

Chaplain Northup, an Episcopal priest, received her M.Div. from the Episcopal Divinity School in Cambridge, MA, and is currently associated with St. Augustine's Church, Washington, D.C. She is a recipient of an Episcopal Church Foundation Fellowship, and is pursuing graduate studies in Liturgics at Catholic University while serving as a Naval Reserve Chaplain at NNMC, Bethesda, Maryland.

Furthermore, we are naive if we believe that women do not notice this language; women *do* notice, *do* feel excluded, and *do* wonder if there is truly a place for them in a church which continually affirms them as second class. Particularly among young, somewhat independent women—precisely the sort who we are likely to encounter in the military—there is a growing awareness and resentment of this problem. It is tempting to point to the special situation of the military to excuse sexist language in Armed Forces worship. After all, we can say, the percentage of women in the service is far below the 51% which they comprise in society as a whole; it is only natural that worship, along with other aspects of military life, should reflect a peculiarly male emphasis. But it is precisely because of this imbalance that the military chaplain should be particularly sensitive to including women. For the woman in the pew in an average American parish looks around her every Sunday and can see that she is not alone; regardless of what her prayer book says, it is clear to her that women are active in and vital to the church. But the military woman, outnumbered as she is, needs all the more affirmation that she is an equal partner with her male colleagues—in all endeavors, but particularly in the life of the church. The chaplain, then, must recognize where alienating language occurs, and be prepared, within reason, to alter it.

It would perhaps be useful to set this effort within some clear theological context, and the rites in the *Book of Worship for U.S. Forces* do provide a useful overarching image—that of the worshipping assembly as *community.* This basic liturgical principle has been widely rediscovered and reemphasized in those churches undergoing liturgical renewal, and has been reflected in the relatively new texts provided in the *Book of Worship for U.S. Forces.* For example, the Service of Commitment states at one point:

> (Christian) faith is the faith of a community. This faith is initiated and nourished in the believing community, a local assembly which is a community of worship and a community of mission (page 595).

It would seem then that those practices and attitudes which foster community are the ones which we as chaplains and worship leaders should affirm. By the same token, any ritual or ceremonial action which creates or perpetuates divisions within the worshipping body should be avoided. Exclusive language cannot, by definition, foster community and should be avoided where possible.

Chaplains using the *Book of Worship for U.S. Forces* have an advantage in this process over their civilian counterparts, who must wrestle with the sentimental attachment of their congregations to outmoded prayer books and service orders. The chaplain works with a universally accepted common prayer book, recently updated and produced by a re-

presentative body of chaplains. The rites in the book are, for the most part, interdenominational and do not include sacrosanct historical documents. In short, the chaplain is free to make appropriate changes in military worship without running afoul of the Preservation of the Old Way of Doing Things League or the dictates of his own denominational authority.

As might be expected, an examination of the *Book of Worship for U.S. Forces* reveals much less sexism in texts than in hymnody. Surprisingly, the old revised rites are significantly less exclusive than the new interdenominational liturgies. Thus, the Roman Catholic Order of the Mass includes only one small linguistic slip, while regularly using the inclusive phrase "brothers and sisters"; on the other hand, the new Community Celebration of Repentance might best be avoided altogether, including as it does such statements as: "You have adopted us as your sons," "Men dedicated their skills to perpetuate your teachings," and the particularly galling, "Therefore, brother chaplains, go."

In all, the services include thirty-one instances of "man" or "mankind" used to denote all people, twenty-six occurrences of "brother" or "brotherhood," and a variety of other male terms for people or concepts that are not gender specific: "our forefathers," "sons of God," "fellowmen," and so forth. These are enumerated, with brief comment, in the list which follows. The chaplain may find this a useful tool for increasing his (or her!) own awareness of exclusive language in worship, as well as for pointing to terms that might well be changed.

Such changes can be made with a minimum of fuss by making a brief announcement before the service or in the bulletin, by printing a revised text in the bulletin itself, or by having volunteers go through the books making pencilled notations of the changes. The chaplain should feel free to use his or her own creativity and faith stance in adopting alterations; those suggested here are included as possibilities, not absolutes. Finally, it should be noted that the whole question of exclusive language in worship may provide a fertile field for further pastoral study and discussion; making changes—which sometimes is resented by chaplain and congregation alike—is only an initial, symbolic step toward altering the consciousness of the worshipping community to include all its members equally.

Instances of Exclusive Language

Order of Mass

p. 568 — "Pray, brethren, that this our sacrifice . . ."
Alternative: Omit "brethren" altogether.
This is remarkably inclusive in its language, even expressly using "brothers and sisters" where appropriate.

p. 580 — "For those who wrong their fellowmen ..."
Alternative: "For those who wrong others ..."

p. 581 — "Let us ask of the Lord brotherly love ..."
Alternative: "Let us ask of the Lord Christian love ..."

p. 587 — "You made man ... to bless all mankind ..."
Alternative: "You made us ... to bless all people ..."

p. 588 — "... for all mankind ..."
Alternative: "... for you all ..."

— "... to all mankind ..."
Alternative: "... to all ..."

p. 577 — "... fellowship with him ... fellowship with one other ..."
Alternative: "... communion with him ... communion with one other ..."

Most of the problem terms in this service occur in the second alternative eucharistic prayer, which is better just not used. The few other instances are minor and easily corrected.

A Service of Unity and Peace

p. 591 — "... brother ..." (five times in Leader's opening section)
Alternative: Add "and sisters", or alternate uses of "brother" with "sister."

p. 592 — "... of man in history ..."
Alternative: "... of human history ..."

— "mankind" or "man" (eight times)
Alternative: The entire reading should be rephrased in terms of "we" and "us."

p. 594 — "... man/men ..." (two times)
Alternative: "... we/us ..."

— "Brother, forgive us."
Alternative: "Brother, sister, forgive us."

There are many instances of exclusive language in this service, made more offensive by the fact that they are completely avoidable. We must try to readjust our thinking so that terms like "brothers" and "mankind" no longer carry the implication of being acceptable churchy ways of expressing something we would say quite differently in normal conversation. We in the church have developed a linguistic idiom that validates

this kind of language, but we use it, ironically, almost exclusively in the context of the liturgy, where we should most be emphasizing the inclusion of all. While a service for unity and peace is very appropriate in the *Book of Worship for U.S. Forces,* why should it so thoroughly reflect those things which divide us? Use of such language is probably unconsciously thought to be traditional, but the goal of the sensitive chaplain must be to force awareness until avoiding divisive elements is just as unconsciously done.

A Service of Commitment

p. 595 — "... the capacity of a man ..."
Alternative: "... the capacity of a human being ..."

p. 597 — "Man was put on this earth ..."
Alternative: "Human kind was put on this earth ..."

— "... God created Adam ..."
Alternative: "... God created Adam and Eve ..."

— "... man is supposed ..."
Alternative: "... human beings are supposed ..."

This service does, in one place, make a point of saying "brothers and sisters," and helps the difficult word "brotherhood" by making it "human brotherhood." The only really awkward section is the next-to-last statement by the leader, which reverts to the old male imagery. This can be easily changed. Note that it is particularly easy to alter sections which require no congregational participation—the leader can simply read what she or he thinks is appropriate (without altering the sense of the passage). Note also that whenever "man" or "mankind" is changed, it will probably be necessary to alter accompanying male pronouns.

Reflections on the Suffering, Death, and Resurrection of Jesus

p. 599 — "... persecuted brothers ..."
Alternative: "... persecuted brothers and sisters ..."

p. 600 — ". . . least of your brethren ..."
Alternative: Omit the phrase. (Since this reflects the use of "brethren" in the scripture passage, it does not lend itself to change. Exclusive language in Bible translations is another subject entirely.)

p. 601 — "... may be shown to all men ..."
Alternative: "... may be shown to all ..."

— "... see in you my brother ..."
Alternative: "... see in you my brothers and sisters ..."

Most of this service consists of scripture readings, followed by summary collects. While some of the collects use the ubiquitous "brother," for the

most part this service is not particularly sexist. "Brother," because of its specifically Christian implications, is more pervasive than even the generic use of "man" and is easily dealt with by including "sisters." "Brotherhood," like "fellowship," is a little harder to correct, but may often be replaced by "communion," "Christian love," etc.

A Community Celebration of Repentance

p. 605 — "... adopted us as your sons ..."
Alternative: "... adopted us as your sons and daughters ..."

— "Jesus calls all men ..."
Alternative: "Jesus calls us all ..."

p. 606 — "... I am a sinful man ..."
Alternative: "... I am sinful ..."

p. 607 — "... brother chaplains ..."
Alternative: "... Christian chaplains ..." ("Brother chaplains" may be all right if all the chaplains present are indeed men, but it still helps perpetuate the notion that *all* chaplains are men, or should be.)

— "My brothers in Christ ..."
Alternative: "My brothers and sisters in Christ ..."

p. 608 — "Men dedicated their many skills ..."
Alternative: "Men and women dedicated their many skills ..."

p. 609 — "... our neighbor is our brother ..."
Alternative: "... our neighbors are our brothers and sisters ..."

p. 610 — "... before their brothers ..."
Alternative: "... before their brothers and sisters ..."

This service is by far the most offensive in the book. Not only are instances of exclusive language frequent, but they are of the sort that are particularly sexist and awkward. They manage to imply that men alone are: Children of God, called by Christ, sinful (!), chaplains, and skillful. When using this service, great care should be taken to excise these references. Better yet, omit the thing entirely.

Communion Outside of Mass of Service of Worship

p. 611 — "... He calls us friend and brother ..."
Alternative: "... He calls us brother, sister, friend ..."

— "... men ..." (two times)
Alternative: "... all ..."

— "... our brothers ..."
Alternative: "... our brothers and sisters ..."

p. 612 — "common bond of brotherhood . . ."
Alternative: ". . . common bond . . ." (omit "of brotherhood")

    p. 613 — ". . . convenant between all men . . ."
Alternative: ". . . covenant among all people . . ."

                — ". . . fellowship . . ."
Alternative: ". . . communion . . ."

This service, like several others, automatically assumes the traditional male idiom. Again, the chaplain should be wary.

The Divine Liturgy

Unquestionably, Eastern Orthodox Christians have a variety of traditions, particularly in the liturgical field, which differ from those of more occidental denominations. To some extent, this may account for the rampantly exclusive language that occurs in this service. "Man" or "mankind" occurs seven times; "fathers" or "brothers" occurs four times. The Orthodox chaplain, like Roman Catholics and Protestants, needs to at least acknowledge the implications of such language and develop an awareness of it. The Orthodox woman in uniform, like all women and perhaps even more than some, needs to know and feel that, at least in chapel, she is equally worthy.

Benediction of the Blessed Sacrament

No exclusive language.

The Rosary

No exclusive language.

Sabbath and Festival Prayers

Some Jewish traditions, like those of the Orthodox, seem less sensitive to the exclusions of women than we would like. This, of course, is attributable in part to varying cultural contexts. Nonetheless, in our culture, here and now, some recognition of the essential equality of men and women before God needs to be made. The Sabbath and Festival Prayers do include some seven exclusive terms (including translations of the psalms), and the Jewish chaplain may wish to consider altering them.

Memorial Service, Interfaith

    p. 644 — ". . . ministered to their fellows . . ."
Alternative: ". . . ministered to others . . ."

This is really a service outline, but the one litany included does have an easily corrected occurrence of "fellows."

Female CAS: A Problem for the Battlefield

Chaplain (LTC) Claude D. Newby

The right of Americans to exercise their religious liberties while serving in the military is the basis for the military chaplaincy and its supporting force of Chapel Activities Specialists (CAS). To insure religious support for all soldiers and units on the modern battlefield, the US Army has established that the minimum essential ministry team consists of one chaplain and one CAS assigned at every echelon down to the maneuver battalion. This concept is called Forward Thrust. Supplying personnel for the force under this concept has already begun.

By assigning the ministry team forward in accordance with Forward Thrust doctrine, religious coverage is placed as close as possible to the American soldier in combat. This doctrine, while making ministry more available to the soldier, also increases the probability that chaplains and CAS will become casualties on any modern battlefield.

The AirLand battlefield will be characterized by high mobility, intensity, and lethality. Intense combat, continuing around the clock for days at a time and possibly involving unconventional weapons, will create high casualty rates both at the front and in rear areas. Religious ministry will be provided at great risk to the chaplain and CAS. Working together the chaplain and CAS constitute a single target for most modern weapons. Many chaplains and CAS may get lost or captured as they attempt to locate and reach their units on a very fluid battlefield. Others may become psychological battle casualties as they enter the battle exhausted from pre-battle ministry. They will endure tremendous stress as they minister during and after the battle to large numbers of casualties and to decimated units, each of which reveals all too clearly the vulnerability of body, mind, and spirit in the face of modern combat.

Chaplain Newby, a minister of the Church of Jesus Christ of Latter-Day Saints, served as an infantryman, medic, and military policeman between 1952 and 1958, and has served as a chaplain since 1966. He holds a graduate degree in sociology from LIU and another in communications from Brigham Young University.

Herein lies a serious problem for the chaplaincy. Will we be able to replace CAS casualties in forward units, given laws and personnel policies now in force? Specifically, the problem is that statutory law forbids the assignment of women in maneuver units—where most of the CAS, in grades El through E4, will be needed—while recruiting policy supplies personnel for the force without regard to gender. As statutory laws, this problem is beyond the control of chaplains. However, we must raise the issue, because it has implications for the continuity of ministry on the modern battlefield.

We can and must enhance chaplain and CAS survival and ministry through training, guidance, and equipping for ministry in combat. Risks to ministry teams can thus be reduced, but they will remain higher than anything in American experience.

Complete Ministry During Heavy Combat

Chaplains and CAS will not abandon the soldier through design. However, conflict between law and recruitment may make consistent assignment of complete ministry teams impossible during heavy combat, the time when the need is greatest.

While US law forbids assigning women to maneuver battalions (and possibly even to brigades), recruiting policy has resulted in large numbers of women being recruited as CAS. As of 20 October 1982, 343 (40.78%) of El through E4 CAS on active duty were female. Figures were not available as of this writing, but reserve forces also have a high percentage of female CAS. The result is an MOS in which almost half the job incumbents cannot be assigned where the need is greatest. Should the trend continue, the problem will worsen.

Assuming that CAS casualties will be high and that a system of stripping higher echelons to fill forward positions is applied, the pool of lower-ranking male CAS available in the contingency corps or theater will probably dry up long before the mobilization pipeline can begin sending replacements of either gender.

This creates a situation in which few CAS replacements will be available to forward ministry teams, because commanders are prohibited by law from sending women into battalion slots.

Taking the existing threat and current laws and policies into account, the scenario might look like this. At H-hour plus 30 minutes the chaplain and CAS of the 2-12 Infantry Battalion (Mech)* disappeared while trying to get from A company (where they were caught by the commencement of hostilities) to the battalion Aid Station. They are reported missing in action. Half an hour later both the chaplain and CAS of 3-72 Armor Battalion* are killed by a mortar barrage on the combat

---

*The author has fabricated unit designations for battalions and brigades for purposes of this scenario.

trains area and aid station where they were awaiting casualties from the companies. At H plus 2 hours the CAS for 3-12 Infantry (Mech)* became a chemical casualty during an attack on the field trains. The same attack killed the brigade chaplain. Two hours after the battle began, one battalion chaplain and the brigade CAS are all that are left in the brigade. During the same period, the two flanking brigades have taken casualties among their lower-ranking CAS, and the division headquarters has taken one. The other two flanking divisions have lost a total of 6 CAS. In this short, intense, initial battle the corps has suffered 13 CAS casualties; all except one were E1 through E4, and all except one (at division headquarters) were male.

In response to these and other casualties in the other corps and in the communications zone, the Seventh Army chaplain, in coordination with the G1, began stripping CAS from rear areas and cross leveling between corps. Soon, the pool of male CAS in the lower ranks dried up, so he began to assign women at the division to release males for more forward assignments. In the divisions and brigades the chaplain and G1 wrestled with the problem of replacements.

On D plus 2, the 2nd brigade receives two male chaplains and three CAS, one of whom is female. The senior of the two captains becomes brigade chaplain and must immediately decide whether to assign the female to a battalion, keep her at brigade and assign the E5 forward to the battalion, or to leave a battalion without a CAS until the pipeline produces a lower-ranking male CAS.

Considering all the other stresses of the environment, the new brigade chaplain does not need this additional problem. Political and military leaders must anticipate this kind of problem and establish laws and policies that will provide opportunities for women while maintaining a reasonable expectation of getting qualified replacements to serve where they are most needed.

Considering Some Alternatives

It is beyond the scope of this paper and the power of chaplains to settle this issue. However, having raised the issue, it seems proper to "brainstorm" alternatives. Those discussed below are not ranked by preference, nor do they presume to be the best alternatives. They are provided to generate thought. Each alternative has some advantages and disadvantages:

• Change the laws and policies to eliminate all assignment restrictions based on gender.

• Change recruiting and retention policies to insure that active and reserve forces reflect male/female ratios compatible with real and anticipated combat needs.

• Establish stricter assignment controls based on gender to insure a preponderence of males in combat unit replacement pools.

- Promote females out of the MOS.
- Promote males out the MOS.
- Abolish the MOS and fill CAS positions from other 71 (clerical) MOS.
- Any combination of alternatives listed or unlisted. Each of these potential solutions creates its own problems, however.

The first alternative—removing all assignment restrictions based on gender—eliminates the issue. However, large portions of American society—including lawmakers and law interpreters—resist this option on social, religious, and moral grounds. Implementation would require congressional action. Also, there are many unanswered questions about assigning women without restriction in combat.

The second alternative—changing recruiting policy to insure that the number of women in the Army reflects actual and projected needs—would require action at the highest political and military levels. Many Americans would oppose it on the grounds that it violates women's rights to equal opportunity in public service.

Promoting either males or females out of the CAS MOS would help achieve balance in that MOS, but it would only transfer the problem to other MOS.

Establishing stricter assignment controls without also controlling the ratio of women to men creates new problems. If only males are assigned to maneuver units while females fill TDA positions, males become the victims of discrimination. Battalions have E4 slots for CAS and brigades have E5 slots. Higher-ranking slots tend to be concentrated in the TDA ("behind the lines") positions. If large numbers of women are restricted to those "flagpole" assignments, the male CAS will be forced to bear nearly the total burden of field duty and will have his promotion potential substantially reduced. Women will gain advantage in promotions by their proximity to the "flagpole" and will be required to supervise men who have foundational experience which the women have been denied. The resultant resentment among men will be exacerbated by their correct assessment that they get all the dirty, dangerous, thankless duty. Such perceptions could hurt re-enlistments among men, causing the ratio of women to men to shift even higher.

All this might seem only fair to women who have long been denied full equality in so many places. However, the correction of one inequity by the establishment of another does not solve, or even reduce, the problem.

In conclusion, the battlefield of the future will be very lethal. Casualties among chaplains and CAS will be higher than the system, given existing laws and policies, can handle. Something has to change drastically or the chaplaincy will be handicapped in its ability to staff the force in battle.

There are alternatives, most of which require action at the highest

political and military levels. Each alternative has strong disadvantages, but the disadvantages pale by comparison with sending American soldiers into the vilest of human environments without adequate chaplain/CAS support. We must expend every legal, moral, and ethical means to insure that we who are charged with ministering to soldiers' spiritual needs can do so with some hope of success.

Responding to Family Violence

Jon S. Parry, ACSW

> It is the policy of the Department of Defense to . . . Encourage the development of programs or activities that contribute to a healthy family life, and that restore to a healthy state those families that are suffering from child abuse and neglect or spouse abuse.
>
> —DoD Directive 6400.1 May 19, 1981

Military family matters, particularly concerning spouse abuse and child maltreatment, have received significantly greater official attention in recent years. Consequently, in all the services there are increased demands upon chaplains for general expertise and healing responses in the realm of domestic violence. Chaplains may be called upon to consult with unit commanders in situations of reported abuse, to advise installation-level leadership in the development of policy and helping systems, and to assist individual family members, abused or abusing or both. This article is intended to provide chaplains with an overview of the major issues in domestic violence and its treatment and prevention.

Domestic violence programs in the military address spouse abuse, child abuse and, in one case, sexual assault and rape. Within each of the major services some level of family advocacy policy and intervention programming had been developed prior to the 1981 issuance of the DoD Directive cited above. These programs generally reflect individual service concerns. The DoD Directive represents high-level recognition of these problems in the military community. By requiring each service to respond to its seven policy statements and to participate in the Department of Defense Family Advocacy Committee, the Directive promotes

Since 1979, Mr. Parry has been Senior Social Worker at Navy Family Services, Norfolk, Virginia. A licensed clinical social worker, he has also worked in child welfare and community mental health agencies in Virginia.

comprehensive programs. Nevertheless, sufficient flexibility exists to allow localized solutions.

Definition of Child Maltreatment

Maltreatment of spouses and children is an enormous field for study and intervention: Consequently, precise definitions within it are difficult to achieve. Public Law 93-247, the federal Child Abuse and Prevention Act of 1974, defines child maltreatment as:

> The physical or mental injury, sexual abuse, negligent treatment, or maltreatment of a child under the age of 18 by a person who is responsible for the child's welfare under circumstances which indicate the child's health or welfare is harmed or threatened thereby.[1]

Maltreatment, whether of spouse or child, describes a wide variety of behaviors, from overt actions like beatings and verbal assaults to failures to act, as denying medical care or leaving children unsupervised. Definition of maltreatment can be highly subjective: e.g. There may be widely diverse judgments of emotional neglect of a child. Even the DoD Directive, includes "emotional harm" in its definition of abuse.

We have focused this article on domestic violence, specifically physical spouse abuse and physical child abuse, partly to reduce definitional problems but more importantly because of the "cluster" of issues common to these two aspects of maltreatment which are not common to all others. That cluster often includes, but is not limited to:

- the risk of serious and permanent damage, if not death, to the victim.
- the victim's need for medical attention and physical protection from the abuser.
- frequent correlation, within the household, of problem drinking or alcoholism and spouse *and* child abuse.
- entrenchment, in the absence of intervention, of violent interpersonal patterns, leading to even higher risks of serious damage.
- the stimulation in observers and helpers of powerful personal responses sometimes including massive denial, immobilization, and over-reaction, which may limit the effectiveness of interventions offered.

Domestic violence can be viewed as a challenge for the human services system of any community. Usually, development of a consistent and successful response to domestic violence cases results from strong leadership and carefully nurtured inter-agency cooperation.

Within the military system, questions of how local human services assets will be used are often answered *after* questions about the in-

---

[1] Public Law 93-247, 93rd Congress, Senate 1191, 1974.

cidence of abuse cases and soul-searching debates about the appropriate roles of military authority in identification, treatment, and adjudication. In all the services, it seems that regardless of initiatives at the Military Department level, to a great extent program effectiveness depends on the support of installation and unit level leadership. Proponents of family advocacy programs may experience local leadership as an obstacle because domestic violence exposure and awareness are unevenly distributed through the services and their major installations. Even where a promising program has been undertaken, a new base commander may need a carefully-timed and documented briefing, to assure continued support for that program.

Persuading leadership may be even more difficult when local documentation is sparse because there is little or no history of attention to domestic violence at that base. It is a truism that we tend to find abuse cases only when we look for them: Adult victims as well as perpetrators are often so frightened or ashamed that they will avoid seeking help, will falsify the conditions of an injury, or will flee a helping situation after receiving minimal respite or care. When civilian medical and social services agencies are available, families of abuse will often use them rather than risk discovery in the military system. Consequently, in a given area civilian sources may have more accurate data on military family violence than the medical treatment facility.

Fortunately, there is a growing body of published material reflecting the magnitude of domestic violence in military families and successful intervention programs. For example, the Center for Women Policy Studies (CWPS) has assembled two books on military violence[2] and there are special chapters in other, more general publications.[3] Also, in its bimonthly magazine, *Response to Violence in the Family,* CWPS has reported a variety of programs, research results, and training and print resources, including articles as germane as "How to Develop a Military Spouse Abuse Program."[4] Leadership awareness always benefits from localized information, and sometimes it is the unit chaplain who is most sensitive to the incidence of abuse on the post: "Chaplains are also a crucial helping resource for military families and battered wives often confide in them before they turn to anyone else."[5]

---

[2] See L.A. West, W.M. Turner, and E. Dunwoody, *Wife Abuse in the Armed Forces* and *Conference Report: Domestic Violence in the Military Community,* ([both] Washington: Center for Women Policy Studies, 1981.)

[3] See N.K. Raiha, "Spouse Abuse in the Military Community," in M. Roy, ed., *The Abusive Partner* (New York: Van Nostrand Reinhold, 1982) pp. 103-125, and J.K. Miller, "Perspectives on Child Maltreatment in the Military" in Helfer, R.E., and Kempe, C.H., eds. *Child Abuse and Neglect* (Cambridge, MA: Ballinger, 1976), pp. 267-291.

[4] Ellen Dunwoody, "How to Develop a Military Spouse Abuse Program," *Response to Violence in the Family,* Vol 4 (May/June 1981), pp. 12-13.

[5] Willie M. Turner and Lois A. West, "Violence in Military Families," *Response to Violence in the Family,* Vol 4 (/June 1981), pp. 1-6.

What the Studies Show About Domestic Violence

Sociologist Murray A. Straus did a careful study of American domestic violence incidence. In his study, he reported a "Severe Violence Index" of spouse abuse of 6.1 incidents per one hundred couples and of 14.2 incidents of parent-to-child violence per one hundred families.[6]

> Clearly, the typical American husband or wife stands a much greater chance of being assaulted in his or her own home than walking the streets of even the most crime-ridden city . . . .
>
> Turning to acts of violence which are more serious than slapping, spanking, pushing, shoving, and throwing things, . . . 14 out of every hundred children per year are the victims of parental attacks which are serious enough to fall into our Child Abuse Index . . .
>
> . . . Since many people consider striking a child with a belt, paddle, or hair brush as just a more severe type of punishment, and not child abuse, we recomputed the Child Abuse Index without this. The rates, are of course, lower, but still astoundingly high—almost four out of every hundred children per year. Again, translating this rate into estimates of actual numbers means that each year about 1.7 million children are kicked, bitten, punched, beaten up, or faced a parent who attacked them with a knife or gun.[7]

There appears to be no evidence to indicate that family violence is limited to any specific age range, ethnic group, or income status. However, these and other objective factors can help describe higher incidence populations. Straus' figures were drawn from a nationally representative sample; concentrating his estimated incidence rates produces even more alarming figures. For example, "The rate of violence for husbands and wives 30 years of age or under is more than twice that of the 31- to 50-year-old age group."[8] Generally, it appears that younger couples with young children experience more violence. It may be that bi-cultural couples have an even higher rate of reported spouse abuse[9] and that the youngest families are most likely to be violent. An Army child abuse and neglect program found that its population was even younger than married military personnel generally.[10]

---

[6] Murray A. Straus, "A Sociological Perspective on the Causes of Family Violence," in *Response to Violence in the Family*. Maurice R. Green, ed., (Westview Press, Boulder, CO, 1981: AAAS Selected Symposium Series #47), p. 11.

[7] Straus, "A Sociological Perspective . . .," p. 12

[8] West, Turner, and Dunwoody, *Wife Abuse in the Armed Forces, p. 6*

[9] Bok-Lim Kim, "Plight of Asian Wives of Americans," *Response,* (July-August 1975).

[10] D. Lanier, Jr., "Child Abuse and Neglect Among Military Families," in E.J. Hunter and D.S. Nice, eds., *Children of Military Families* (Washington, DC: Superintendent of Documents, 1978), pp. 101-119. Other material from the same study is presented in F.J. Carmody, D. Lanier, Jr., and D.R. Bardill, "Prevention of Child Abuse and Neglect in Military Families," *Children Today,* (March-April 1979), p. 16.

It is dangerously easy to move from reporting incidence rates through population descriptions to detailing theories of causality without being clear about the differences between these three very different pieces of the puzzle. Demographic factors do not "cause" violence, although a given objective characteristic may have a great deal to do with causality in some families. After all, every reader can likely hypothesize a good reason for youth to correlate with family violence, but if youth caused abuse, all spouses and children of young adults would be abused. In short, descriptions of the violent population may help us to understand the problem better, but they do not explain why certain families are violent.

For example, observers frequently note a strong correlation among spouse abuse, child abuse, and alcohol abuse. Spouse abuse and child abuse are frequently reported in abusers' families of origin, but not in all.[11] Social isolation is also noted as a common characteristic, as is low family income.

> Many of them are from large families, and have mothers who are poorly educated and who have been known to drink excessively . . . . Such facts, however, are not explanations. Those who claim that it is largely poverty that generates abuse and neglect may well be correct, but they must face the question of why it often does not . . . . By the same token, there are many alcoholic parents in our country, but not all of them abuse or neglect their children. This means not only that alcoholism does not necessarily cause abuse and neglect, but also that when we find that parents in an abuse and neglect case are alcoholic, we cannot automatically assume a causal relationship between the two in the given case. Evidence for such a relation must be sought separately in each instance.[12]

The explanations for domestic violence have ranged from pure psychopathological through the pure sociological. Between the numerous published descriptions of these families and hypotheses about what makes them violent, it may appear that we know more than we actually do: We are still lacking conclusions.

Military Life and Family Abuse

In recent years the concept of stress has been publicized to the extent that many people believe that given a sufficiency of pressures from the

[11] LT Maryann Wasileski, LT Martha E. Callahan-Chaffee. and LT R. Blake Chaffee, "Spousal Violence in Military Homes: An Initial Survey," *Military Medicine,* September 1982 (Vol 147), p. 761, p. 762.

[12] Leroy H. Pelton, "Child Abuse and Neglect and Protective Intervention in Mercer County, New Jersey," in Leroy H. Pelton, ed., *The Social Context of Child Abuse and Neglect,* (Human Sciences Press, New York, 1981), p. 104.

environment, anyone may do anything, however extreme or atypical. The manifest stresses of military family life are often cited as explanations for abuse in military families. However, it appears that the presence of stressors may better explain the frequency of violence in families already vulnerable rather than explaining that vulnerability itself. Vulnerability, or risk, for domestic violence likely originates from multiple conditions and influences. Child abuse has been formally studied longer than spouse abuse, yet there is no consensus of findings on what causes parents to harm their children.

> Despite the exponential increases in articles and books on child abuse, a critical reading of the literature leads to uneasiness about the "state of the art." Widely different conclusions are often presented, depending on the locus of the reporters .... Even in the control group studies differences between groups in one study are not found in another study. Sometimes there is even a reverse contradictory finding. Where there is some consistency in findings, the degree of difference between control and experimental group often does not reach statistical significance, and when it does, the result is achieved at modest levels.[13]

Although less studied, spouse abuse has a growing body of research and theory, without consensus or clear direction of findings with regard to causality. Explanations offered for spouse abuse and child abuse have many similarities. The major theories include descriptions of psychopathology in the abusers, social learning based upon immediate family and/or cultural immersion in violence, social isolation in the presence of significant stressors, and provocative patterns of interaction between the abuser and the abused. In spouse abuse, theories include concepts of learned helplessness and sexual politics.[14] There is no readily available explanation of domestic violence which will allow us to relax our own efforts to understand or our alertness to its presence and effects. We will probably have to continue to leave questions of incidence and causality to full-time researchers while we use our experience to improve our interventions for the battered and battering based upon experience.

Chaplain's Response to Family Violence

As noted earlier, the military chaplain often receives reports of family violence, sometimes directly from victims of battering, frequently from neighbors, colleagues, and acquaintances of members of families in which violence has taken place. It is impossible to prescribe specific re-

---

[13] Alfred Kadushin and Judith A. Martin, *Child Abuse—An Interactional Event* (New York: Columbia University Press, 1981) p. 11.

[14] For research and reviews see Kadushin and Martin, previously cited; J.B. Fleming, *Stopping Wife Abuse* (Garden City: Anchor Press, 1979); L.E. Walker, *The Battered Woman* (New York: Harper and Row, 1979), and H.D. Watkins and M.R. Bradbard, "Child Maltreatment: An Overview with Suggestions for Intervention and Research," *Family Relations*, Vol 31, (July 1982) pp. 323-333.

sponses to such encounters because chaplains' roles and circumstances vary so widely in all the services. Therefore, we are suggesting the elements of a "generic" response to which appropriate specifics can be added by each reader.

1. Be alert to family violence and available to those who are at risk. Because there is no population immune to abuse, there is no military population without persons who may need to share their pain, seek protection, or ask for help in changing circumstances which contribute to violence. However, these needs may be expressed so indirectly or incompletely that without alert and receptive questioning the full extent of the situation remains unclear.

When alcohol or drug abuse is acknowledged, for example, it is useful to ask about violence because there is so often a connection. Likewise, when spouse abuse is reported, one may also learn of child abuse (and vice versa), but often only by asking directly ("Has he hit the children, too?"). As with homicidal or suicidal ideation, the interviewer may only learn about it by being willing to introduce and pursue the topic of abuse when suspicion is aroused. There are so many reasons why individuals, even long-time victims, fear to volunteer reports of family violence, not least of which are past disappointments in helping systems and a wish to protect the abuser, who may be deeply loved as well as feared.

Although there are no absolute predictors of abuse, some factors may cause one to inquire more closely when other family troubles are mentioned. Examples are extreme youth of spouses, social isolation, family history of violence, cultural isolation or conflict, alcohol abuse, extreme spousal jealousy, elevated expectations of children, role reversals and distortions, to say nothing of frequent or two-well explained injuries.

Making your awareness of abuse known to your community in regular, unspectacular ways (prayerful references, for example) will likely stimulate informal reports. Indeed, some individuals will come to you with the hope that you will "make" them divulge information about violence in their homes because they know you are likely to be alert enough to make the opportunity for them to disclose. Nationwide, until reports of family violence were encouraged, there were few, although we have no reason to believe the actual incidence was that low.

2. Know and use your installation's Family Advocacy system. Each major service has a different Family Advocacy program,[15] and the

---

[15] At this writing, Navy programs are based in the medical system with recent efforts to include other systems collaboratively. The Army locates its programs in Army Community Services, a flexible organization which provides a range of social services. Air Force programs are more varied; they have seen a great deal of pastoral leadership. Air Force Child Advocacy is in the medical system. Marine programs are typically collaborative with their Navy-staffed medical facilities. The Coast Guard is now drafting plans for a service-wide awareness program.

needs and assets of each installation are different enough that no "cookie cutter" solution is possible. Family advocacy systems typically tie together at least medical, legal, security, social work, command, and pastoral resources. Where civilian assets are available, they are usually connected to the system, too. There are vast differences between isolated installations overseas which have to develop their own total systems from scratch and installations in more urban CONUS locations where civilian agencies with years of experience and special resources may be connected.

Some helpers resist using the formal system in these cases and so, unwittingly, become collaborators in the perpetuation of violence. Once a pattern is established, it is unlikely to be changed by the participants: Outside intervention is critical. Yet, from fear or love or both a battered wife or older child may plead that you not report the batterer. It is true that the batterer may try to punish the "squealer" and that official scrutiny adds to the family's immediate stress. It is useful to think of the linkage with the family's advocacy system as a referral for services to protect and to change the family, not as a punitive step against the batterer. If the system cannot be relied upon for these responses, a more guarded approach may be necessary, remembering that alone you are not likely to help this family's violence problems significantly.

When we fail to refer, we collude in concealing a crime of violence. Certainly we have learned from drug and alcohol programs that we can rarely count on candidates to volunteer themselves. And we know that the untreated tend to worsen. It is utterly worthwhile to refer a child for thorough medical and psychosocial work-up, for example: It may well indicate that the history of abuse is more severe and longer than you were told.

The legal governance of abuse reports is diverse, if not chaotic. In the United States, state laws govern child protection; they typically require reports to designated civilian authorities. There is no federal criminal spouse-abuse or child-abuse legislation. For the most part, state laws are mute on spouse abuse and reporting. The Uniform Code of Military Justice contains provisions barring interpersonal violence but it is not specific to domestic violence or reporting. Due to the vagaries of state jurisdiction over federally-owned land, the state reporting mandates do not always apply. The military policy trend is toward mandatory reporting although it appears that pastoral confidentiality remains protected. In this area, a chaplain's best guides are the instructions of the service or local installations and his/her conscience.

Family advocacy systems will improve as we use them.

3. Sequence interventions appropriately (and monitor your expectations). "Sequence interventions" means putting first things first and later things later. When there is active violence in the family, medical attention and a halt to the battering are the first priorities. In acute

situations the violence can only be stopped for certain by separating the batterer and the battered. It is hard for many helpers to encourage spousal and parent-child separation when their ultimate goal is family reconciliation. Some professionals are quite pointed in questioning the equity of "punishing victims" by facilitating their leaving home for safer but unfamiliar settings. Generally, battered children are genuinely distressed to be removed from their parents. Nevertheless, because battering poses a real risk to the victims which may persist without separation of family members, arranging shelter may be the necessary first step.

At some installations, the batterer may be ordered out of quarters into the barracks for a period of time. This sort of arrangement is unusual, however, and it is more likely that the battered wife will leave the home, with children, to stay in a women's shelter *if one is available*. Battered children are often placed in temporary foster care or admitted to a military hospital for protection and further study. (Placement of children is partly a function of legal custody, which cannot be denied to parents without adjudication. Placement with an available friend or neighbor is risky because that person has no legal right to deny the parent access to the child.) Aside from the importance of a thorough medical work-up and appropriate treatment, initial intervention through the medical system is often more acceptable (or excites less dramatic resistance) than interventions initiated through court or the command.

Often it is only after relative safety (and distance from the batterer) has been achieved that thorough assessment and further treatment planning are possible. Being deprived of the victim may make the batterer more available for discussion of the situation and potential remediation. Treatment planning for families of violence is a complex, sometimes hotly-debated inter-disciplinary issue, open to conflicts of therapeutic ideologies. It appears that some traditional mental health assumptions do *not* support successful outcomes. For example, batterers and their wives may need to be treated separately, at least for a period, even when reconciliation is intended by both spouses. Group treatment for men may be far more powerful than conjoint treatment at the outset. Support groups (like Parents Anonymous) and psycho-educational programs may be more helpful than traditional uncovering therapies which emphasize insight into and interpretation of past experiences.[16]

A pitfall for helpers, however, is setting expectations for families or individual members which they cannot meet. A couple may need to form a united front and reject help after a dramatic reconciliation, for example, and a mother may continue to resort to inconsistent, grossly physical punishment of her toddler: People usually have their problems for good (meaning serious) reasons and do not tend to change as quickly

---

[16] See Anne L. Ganley, "Counseling Programs for Men Who Batter: Elements of Successful Programs," *Response,* Vol 4, (Nov./Dec. 1981) pp. 1 & 4; Maria Roy, ed., *The Abusive Partner* (New York: Van Nostrand Reinhold, 1982), and Watkins and Bradbard, "Child Maltreatment," pp. 329-30.

or willingly as eager helpers wish. So often the helper is disillusioned due to disappointed expectations; some retreat into passive-aggressive policing stances and suffer guilt from their lack of grace. Families, too, are discouraged by their failures to meet helpers' expectations and will try to spare everyone's feelings by discontinuing treatment.

4. Stimulate awareness of family violence and think preventively. Regardless of duty station, chaplains have a vital role to play in maintaining positive command and community awareness of spouse and child abuse initiatives. As advisory to command, the chaplain can tailor awareness efforts to the particular requirements and resources of the unit or installation, something very difficult for outsiders. Encouraging command support of family advocacy efforts may be also appropriately self-protective: As service-wide policy is developed, commands and family members will turn to chaplains (with those infinitely elastic roles!) in the absence of effective formal programs. Developing and teaching a theology of interpersonal violence and reconciliation may broaden one's ministry in a more traditional way.

Prevention programming appears to be compatible with the family enrichment objectives of the chaplaincy, yet broad enough to allow discretion in setting objectives for one's specific efforts. DoD Directive 6400.1 (Family Advocacy) calls for formal planning of prevention efforts but it is unlikely that prevention will receive early attention and major assets given the needs of families already damaged and at high risk. The Air Force Task Force on Family Life has prepared an excellent program planning resource and Carmody, et al, have proposed a model child abuse prevention program for the Army.[17]

Bibliography

Bern, Elliot H., "From Violent Incident to Spouse Abuse Syndrome," *Social Casework,* Vol 63 (January 1982), pp. 41-45.

Broadhurst, D.D., R.S., Estery, W. Hughes, J.L. Jenkins, and J.A. Martin, *Child Protection in Military Communities* (Washington, DC: USDHHS, 1980). (DHHS Publication No. (OHPS) 80-30260)

Carmody, F.J., D. Lanier, Jr., and D.R. Bardill, "Prevention of Child Abuse and Neglect in Military Families," *Children Today,* Vol 8 (March-April 1979), pp. 16, 22-23, 35.

Center for Women Policy Studies, *Domestic Violence in the Military Community: Conference Report* (Washington, DC: Center for Women Policy Studies, 1981).

Dunwoody, Ellen, "How to Develop a Military Spouse Abuse Program," *Response to Violence in the Family,* Vol 4 (May-June 1981), pp. 12-13.

Elbow, Margaret, ed., *Patterns in Family Violence* (New York: Family Service Association of America, 1980).

"Federal Family Programs at Transition," *The American Family* Vol IV (August-September, 1981), pp. 8-10.

Fleming, J.B., *Stopping Wife Abuse* (Garden City: Anchor Press, 1979)

Ganley, Anne L., "Counseling Programs for Men Who Batter: Elements of Successful Programs," *Response,* Vol 4, (November-December 1981), pp. 1 & 4.

<hr>

[17] USAF Task Force Committee on Family Life, (Greensboro, NC: Family Development Press, 1981) and Carmody, et al, "Prevention of Child Abuse and Neglect in Military Families."

Kadushin, Alred, and Judith A. Martin, *Child Abuse—An Interactional Event* (New York: Columbia University Press, 1981).

Kim, B.K.C., A.I. Okamura, N. Ozawa, and V. Forrest, *Women in Shadows* (La Jolla, CA: National Committee Concerned with Asian Wives of U.S. Servicemen, 1981).

Lanier, Daniel, "Child Abuse and Neglect Among Military Families," in Edna J. Hunter, and D. Stephen Nice, eds., *Children of Military Families* (Washington, DC: Superintendent of Documents, 1978). (Stock No. 008-040-00181-4)

Miller, John K., "Perspectives on Child Maltreatment in the Military" in R.E. Helfer and C.H. Kempe, eds., *Child Abuse and Neglect* (Cambridge, MA: Ballinger Publishing, 1976), pp. 267-291.

Orthner, Dennis K. and Gary Bowen, "Attitudes Toward Family Enrichment and Support Programs Among Air Force Families" *Family Relations* Vol 31 (July 1982), pp. 415-16.

Pelton, Leroy H., "Child Abuse and Neglect and Protective Intervention in Mercer County, New Jersey," in L.H. Pelton, ed., *The Social Context of Child Abuse and Neglect,* (New York: Human Sciences Press, 1981), pp. 90-136.

Raiha, N.K., "Spouse Abuse in the Military Community," in M. Roy, ed., *The Abusive Partner* (New York: Van Nostrand Reinhold, 1982), pp. 103-125.

Straus, Murray A., "A Sociological Perspective on the Causes of Family Violence," in Maurice R. Green, ed., *Violence in the Family* (Westview Press, Boulder, CO. 1981: AAAS Selected Symposium Series #47), pp. 7-31.

Turner, Willie M. and Lois A. West, "Violence in Military Families," *Response to Violence in the Family* Vol 4 (May-June 1981), pp. 1-6.

USAF Task Force Committee on Family Life, *Toward a Ministry of Families,* (Greensboro, NC: Family Development Press, 1981).

Walker, L.E., *The Battered Woman* (New York: Harper and Row, 1979).

Wasileski, LT Maryann, LT Martha E. Callahan-Chaffee, and LT R. Blake Chaffee "Spousal Violence in Military Homes: An Initial Survey," *Military Medicine,* Vol 147 (September 1982), pp. 761-765.

Watkins, H.D. and M.R. Bradbard, "Child Maltreatment: An Overview with Suggestions for Intervention and Research," *Family Relations,* Vol. 31 (July 1982), pp. 323-333.

West, Turner, and E. Dunwoody, *Wife Abuse in the Armed Forces,* (Washington: Center for Women Policy Studies, 1981).

BOOK REVIEWS

Man and Woman in Christ

Stephen B. Clark

Servant Books, Ann Arbor, Mich. (1980)
741 pages, $15.95

Stephen B. Clark holds a B.A. in History from Yale University and an M.A. in Philosophy from the University of Notre Dame. His books include *Building Christian Communities* (Ave Maria) and *Unordained Elders and Renewal Communities* (Paulist). He served for many years as Director of Research for the National Secretariat of the Cursillo Movement and is currently a coordinator of The Word of God, an interdenominational Christian community in Ann Arbor, Michigan.

The author sub-titles his book, "An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences." This is not a book on the political issues raised by the feminist movement, nor is it a book that focuses on the issue of ordination. While there is much material in the book relevant to the question of ordination, Clark does not really treat the question. This is a book on social roles for men and women—*both* men and women. While much of the literature on social roles has focused on women, this book is written in the conviction that the roles of men and women are complementary and that one cannot be understood without the other.

This book advocates an approach to men-women roles for Christians. Its purpose is practical, or pastoral—it could even be described as a book in pastoral theology. But the discussion is not intended just for theologians; it is intended for all those who have a concern for how Christian life should be formed in the twentieth century.

Clark's book is divided into four parts. The first part studies the scriptural teaching on men's and women's roles and concludes that the scripture enjoins a role difference between men and women. The second part assesses the scriptural teaching and concludes that it is unified, authoritative and clearly supported by Christian tradition. The third part

treats the issues that affect the application of the scriptural teaching today. It includes a survey of the social science evidence for the differences between men and women. The final part of Clark's book addresses the questions about the proper response to the Biblical teaching on morality and social structure. It discusses the Christian approach to living in the midst of a highly functionalized social environment. Clark sets forth a pastoral proposal for how Christians can both be faithful to scriptural teaching and live viable and effective lives in the modern world.

In the final chapter Clark considers three significant issues which face contemporary Christians in a Westernized society: Ordination of women, occupations for women, and legislation on the roles of men and women. His concern is not to offer an exhaustive treatment of each of these issues but to draw out the implications of what has been said in the rest of the book.   ——LTJG C. Douglas Kroll, CHC, USNR

The Myth of the Greener Grass

J. Allan Peterson

Tyndale Publications, Inc., Wheaton, Ill. (1982)

This author deals with the problem of adultery—"What was once labeled adultery and carried a stigma of guilt and embarrassment now is an affair—a nice-sounding, almost inviting word wrapped in mystery, fascination, and excitement." The author discusses the destructiveness of adultery and the pain it inevitably brings to those who are involved in it. He points out that no good Christian man or woman gets up in the morning, looks out the window, and says, "My, this is a lovely day! I guess I'll go out and commit adultery." Yet many do it anyway. It is a subtle process. Temptation appeals to desire, desire creates the fantasy, fantasy sparks the feelings, and the feelings cry out for the act.

The affair is a sign of a need for help, an attempt to compensate for deficiencies in the relationship due to situational stress, a warning that someone is suffering. The book discusses three causes of marital infidelity: Emotional immaturity, unresolved conflicts, and unmet needs.

The author examines four myths: "Marriages Are Made in Heaven," "Find My Role," "Marriage Will Make Me Happy," and "Children Are the Glue." He maintains that these myths have one common underlying fallacy: That you can get off the hook, that someone else is responsible for your happiness. If God didn't bring you the right partner, look elsewhere. You will find it. That's a myth too!

The chapter entitled "Lead Me Not Into Temptation" states, "If you are thinking to yourself, 'An affair could never happen to me,' you are in trouble. To believe that we are immune leaves us wide open and

unprotected." In a struggle with temptation we usually live our values, not our beliefs.

"It Happened—Now What?" Many husbands and wives think it is easier to call it quits than to repair the marriage. When it's too late they find they took the easiest way out but not the wisest. Infidelity may be the fact, but your response to the fact is ultimately most important.

"Untangling the Triangle" makes the point that marriage is a relationship, not an object. Relationships are neither developed nor destroyed in a moment as a result of one experience. Ten practical principles are given to help provide a better understanding of the problem.

The last chapter of the book, "Affair-Proof Your Marriage," suggests that the best safeguard against infidelity is a vital, interesting marriage. The most destructive notion that marriage partners have about marriage is that somehow it will roll along on its own momentum. Uncultivated ground grows weeds, not flowers: The author suggests that you start your own affair—at home. At the end of the book, the author includes a Marriage Test for Husbands and Wives. The book is well written and contains numerous illustrations from case histories to hold your interest. I strongly recommend this book to all counselors and to individuals who have been caught up in the delicate and destructive problem of infidelity.   ——Chaplain (LTC) Billy R. Sharp

*Family Ministry: The Enrichment of Family Life
Through the Church*

Charles M. Sell

Zondervan Publishing House, Grand Rapids, Mich. (1981)

The torrent of literature touting the family from every conceivable perspective would seem to leave little room for another significant book. Church groups, the social sciences, the media, secular education—all have had a go at the family. Analyses and aids overrun the desks of every chaplain and pastor. So what makes this new work of Charles Sell different? What lifts it above the mediocrity so characteristic of family literature?

In the first place, the book is an overview of family ministry written from the evangelical standpoint. Of course, there are many competent evangelicals writing in the family field—James Dobson, Norman Wright, Bruce Narramore, to name a few. Unlike these authors, Sell is able to tolerate the views of nonevangelicals, to scrutinize his own position from their perspectives before settling back into his own theological framework. This added insight allows Sell to treat such debated family issues as divorce, family structure, sex roles, parental authority, child-

hood discipline, and single lifestyle with new sensitivity that commands the attention to anyone involved in family ministry.

Perhaps Sell's greatest contribution is the interweaving of Biblical themes and family concerns into a theology of family. He consistently draws attention to the scriptural view that a positive, loving family unit operates in harmony with the on-going life of the church or synagogue. Sell points to the frequent use of family symbols within Biblical writings—father, mother, sister and brother, kinship ties—and suggests these symbols speak as poignantly about family as they do about theological matters.

Sell's basic message is two-fold. Contemporary families are hurting and need guidance in the critical tasks of caring and relating among family members. Although they seem to have lost their skills, the family is also the most effective unit for transmitting the faith. Sell suggests that the church—fearful of change and somewhat comfortable with the structure that presently exists—has generally remained aloof from family problems. He proposes a new partnership of church and family with a mutual recognition by each of how the other can strengthen the life development and spiritual growth of individuals. Sell does not advocate dismantling present church structure but suggests the integration of family enrichment and training activities into traditional church programs.

The author's expertise as an educator is apparent when he considers developmental programs—parenting, marriage preparation, marriage enrichment, intergenerational ministry, Christian nurturing. His treatment of family dynamics such as communication, conflict resolution, and sexual adjustment are disjointed and lacking in depth. The sources recommended for further reading are also disappointing in that they do not always represent the best materials available. The most significant criticism, however, lies not with material included but with omissions. The fluidity of current family life brought about by frequent divorce, remarriage, and such attendant characteristics as single-parenting, altered lifestyles, step-parenting, foster parenting, and blended families represents the greatest single challenge to relevant family ministry. Although Sell is sensitive to this hurting, struggling group of people, his book still focuses almost exclusively on the intact, ideal family unit toward which the church has traditionally oriented its ministry.

Sociologist David Elkind attributes many of the ills of family life to the secularization of the church. He asserts that churches do not convincingly assure individuals of ultimate truth, immortality, and a significant relationship with God. Consequently, individuals have turned to the family for such assurances. When marriage partners demonstrate less perfection and when family relationships provide less than ultimate fulfillment, many persons choose to leave the existing family and move

on in their never-ending quest for divine answers from a very human in-
stitution. Elkind suggests that religion reassert itself as the provider of
ultimate answers and allow the family to concentrate on strong but less-
than-perfect relationship building.

It seems to me that Sell, both theoretically and practically, is
following Elkind's lead. Sell has affirmed the family and called upon the
church to respect and encourage the family process of peoplemaking.
The family, in turn, has been encouraged to look to Scripture for a
realistic model of home life and to the church for enlightened guidance
and constructive activity. Sell presents both a model for ministry and a
practical state-of-the-art review of existing programs. *Family Ministry*
possesses great strengths and some weaknesses; but it is a giant step for-
ward in the building of a family life approach to pastoral care. The book
deserves a spot on the shelf of every chaplain concerned with relevance
in ministry.   ——Chaplain Gil Beeson

Pastoral Care and Counseling

William E. Hulme

Augsburg Publishing House (1981)

Professor Hulme is one of the more competent authors, as well as one of
the most recent, to address the accusation that pastoral counseling has
departed from its ministerial roots.

With an inferred subtitle: *Using the Unique Resources of the Chris-
tian Faith,* Hulme reminds us that people who "seek our ministry may
not be using their religion as a defense against facing their real problems
and responsibilities; but because they want to confront their problems
and sense that the theological route is the most direct way for them to do
this."

This 173-page book has eight stimulating chapters, an epilogue,
and a succinct bibliography.

As pastors we "can minister with an authority that can liberate
people from religious legalism; distorted pieties, and secular limitations
that imprison them." The resources for this ministry are Word and
Sacrament, prayer and meditation, vocation under God, and the practice
of community.

Pastoral counseling, Hulmes says, is unique among its fellow dis-
ciplines, yet, it has much in common with the other forms of counseling.
He factfully reminds of us of what we are as he reiterates that which all
forms of counseling hold in common: The faith that each discipline has
its own approach, perspective, and techniques. The faith in the healing
power of a relationship. The faith in a process of personal growth or

change that is inherent in human nature. And it is faith which underscores the uniqueness of pastoral counseling. It is the faith of the pastor, and of the tradition represented, and the worshipping community.

Hulme articulates clearly the specific faith of pastoral care. He uses James and Romans to elucidate his observations: Power for change, resistance to change, the dynamic character of faith—an attitude of trust and hope. He uses insights from Kierkegard and AA to pinpoint the truth that while we may not like reality, if we are going to make a change in it, we first need to accept it.

Addressing guilt and reconciliation, Hulme states that the Good News is precisely that because it affirms reconciliation to the guilty through the forgiveness of sins. Guilt is addressed, both rationally and subjectively, as our own negative evaluation of actions or inactions. Contrasted with the many approaches humans take in dealing with sins and guilt is the Christian stance: Take seriously the transcedent dimension of guilt, human falseness, and the radical affirmation that God through Christ has forgiven our Sins!

Death and Resurrection (Chapter 4) is clearly and insightfully composed. Hulme concludes: "Estrangement and loneliness, symbols of death that abound in our day, tend to intensify the fear of death. The Good News puts hope into our minds. The pastoral care of the dying protects a person's right to entertain this hope in an atmosphere of human dignity and support. The quality of life is as much more of a pastoral concern as the quantity."

The dialogical use of God-talk is a major asset in pastoral counseling because such conversation is organic; that is, it does not take place because of the individual who is the counselor, but because it is normal to the discipline. Religious symbols and resources may be communicated implicitly through the perspective from which the pastor views the human scene. The use of religious words does not characterize a pastoral encounter; rather a mind-set that envisions the healing function in forms of faith in God. Hulme unhesitatingly forces us to consider if we are attempting to prove something in using or not using God-talk.

Scripture, prayer, and the congregation forms chapters 6, 7, and 8. As resources of the Christian tradition and for the pastoral counselor, Hulme affirms that pastors have something unique and helpful to offer to people who are hurting.

Hulme has persuasively affirmed a distinct pastoral identity and ministerial resources. This is a provocative book which qualifies for Bacon's Dictum: some few (books) to be chewed and digested.

——Chaplain (LTC) Carl K. Towley

Introduction to Christian Worship

James E. White

Abingdon Press, Nashville, Tenn. (1980)

James F. White is Professor of Christian Worship at Perkins School of Theology, Southern Methodist University, Dallas, Texas, and is the author of seven books. He is married and the father of five children.

Since it is traditionally composed after the completion of the text of a book, it is not surprising that the preface should accurately reflect the content of the pages which follow. Indeed, two quotations from White's preface are enlightening as to his method and purpose:

"This book is intended as an introduction to Christian worship. But it is also an interpretation of the subject." (p. 10)
"Though much of the book is of an academic nature, the whole thrust is always in a pastoral direction for strengthening the worship leadership of Christian communities." (p. 11)

White has undertaken a difficult task. Writing an introduction to any subject can be so described, but the production of an introduction to Christian worship, given the great variety in the subject matter, would seem to pose a particularly steep obstacle to overcome. In addition, there are, of course, a number of fine works of a similar nature already before us—Evelyn Underhill's *Worship* (1936), Dom Gregory Dix's *The Shape of the Liturgy* (1945), and the more recent *The Study of the Liturgy* edited by Jones, Wainwright and Yarnold (1978). Undaunted, Professor White has set about the task and has made a worthy contribution to the study of this most important area of Christian life.

In his work Professor White has covered all those areas one would expect to find in an introduction—the sacraments (however one may define or number them), the Christian calendar, the daily office, the relationship of architecture to worship. In each area a solid foundation is laid from the historical/theological points of view before moving on to interpret these in the light of present-day pastoral considerations. He makes good use of the thoughts of Christian thinkers, both Protestant and Roman Catholic, throughout the history of the Church.

Given the academic nature of the research involved in such a work as this, it is all too easy to write one's findings in academic language. Professor White has avoided the temptation, however, and the result is both scholarly and readable. Consequently, the book is one which can be recommended not only for the clergy, but also for the layperson who desires a greater understanding of and appreciation for the worship of which he is a part. ——Chaplain (CPT) Herbert B. Strange

Mental Health in America: Patterns of Help-Seeking from 1957 to 1976

Joseph Veroff, Richard A. Kulka, and Elizabeth Douvan

Basic Books, Inc., New York (1981)
352 pages

Joseph Veroff and Elizabeth Douvan are Professors of Psychology at the University of Michigan and members of the Institute for Social Research, Ann Arbor, Michigan. Richard A. Kulka is Senior Survey Methodologist at the Research Triangle Institute, North Carolina, and a former member of Institute for Social Research, Ann Arbor, Michigan.

Mental Health in America is a successor to the now-classic *Americans View Their Mental Health* (Gurin, Veroff, & Feld, Basic Books, New York, 1960). Dealing with ways the American public handles its personal problems, this national survey contrasts the attitudes of the 50's with those of the 70's. The excellent analyses and interpretations of data are tarnished by a somewhat weak sample (urban citizens have grown wary of social researchers). Only stout-hearted chaplains willing to wade through lengthy charts and pages of demographics need examine the volume, but the reward for those who persevere will be a keen set of insights about the stream of counselees who seek help and ways the chaplain might increase her/his counseling effectiveness.

The general findings suggest that Americans have become increasingly amenable to therapy, and that mental health professionals are generally regarded as a desirable source of help. Women seem slightly more open to therapy than men, and persons with higher income and education are more likely to consult therapists than those on the lower end of the education/income scale. Relational problems associated with marriage, divorce, and parenting prompt the greatest number of consultations. Many variations of these generalizations exist—particularly when such factors as age, religion, community, and regional differences are considered.

The study is especially valuable to the chaplain because it includes clergy as a major help source and gathers useful information about those who seek clergy counsel. Clergypersons consistently rank as the most sought-after consultants within the helping professions. The proportion of the population advocating clergy as a help source has decreased somewhat since the 50's (due largely to a rise in prominence by mental health professionals), although the absolute number consulting clergy has risen. Clergy are given positive but qualified marks for their effectiveness as counselors.

The survey raises several interesting questions about the perceptions of clergy counsel held by those who elect to see a clergyperson. For

instance, certain religious groups (Catholics, conservative churches) strongly prefer clergy whereas other groups (Jews, Congregationalists, Episopalians) tend to see mental health therapists for help. Church-going persons are very open to therapy but also report greater shame or stigma when they decide to see a therapist. The authors suggest that the clergy-parishoner relationship complicates counseling, undoubtedly attracting some clients but repelling others.

Obviously these and similar issues are discussed in greater depth by the authors and are intended to whet the appetite for further reading. This useful, authoritative study draws sensible conclusions from reliably gathered factual information—a welcome balance to the non-data-based books that fill mental health and pastoral counseling libraries. It is a useful survey of counseling patterns that is likely to become a standard reference for helping professionals.   —Gilbert W. Beeson, Jr.

War and Peace in the World's Religions

John Ferguson

Oxford University Press, New York (1978)
166 pages

John Ferguson is Dean and Director of Studies in Arts at The Open University. After taking a classics degree at Cambridge he taught in the universities of Durham and London. He is a member of numerous academic and voluntary groups and author of many plays and books.

War and Peace in the World's Religions is the first book to make a comprehensive study of the different attitudes to war and peace in the major faith groups. Dr. Ferguson's scholarly examination is a professional portrayal of the relationship between the teachings of the great religions and the pacifistic or warlike behavior of their adherents. He has meticulously documented his work with the literature of the religions in such a manner as to objectively present philosophical and theological positions. The result is a handy reference source for both clergy and laity who wish to understand the political implications of religious beliefs as these beliefs impact on war and peace.

Dr. Ferguson begins the study with a brief look at Tribal Religion to include the ancient Greek, Roman, Scandinavian and African faith systems. He ends this very interesting chapter by showing that, "normally tribal religions embrace peace and war alike as facts of life." The discussion then centers on the historical development of Zoroastrianism, Hinduism, Jainism, Buddhism, Judaism, Christianity, Islam, Sikhism, Baha'i and the various religions of the Far East. Each faith in turn is analyzed in minute detail to reveal individual justifications for

killing, war, and pacifism. This historical delineation of the teachings, ideals, and actions enables the reader to evaluate the present world situation regarding the social and cultural development of the current peace movement occurring throughout the world.

A major portion of the chapter on Christianity is dedicated to the presentation of the "Just War Theory." This information is of particular help to clergypersons who are not familiar with this position. It is a clear, precise presentation of the development of the theory which includes our modern era. Ferguson discusses the works of Reinhold Niebuhr, Paul Ramsey, and the World Council of Churches. It is his belief, as a pacifistic Christian, that "the historic association of the Christian faith with nations of commercial enterprise, imperialistic expansion and technological advancement has meant that Christian peoples, although their faith is one of the most pacifistic in its origins, have a record of military activity second to none." Facts support the accuracy of his statement.

The author is very cautious in drawing general conclusions. This is to be appreciated by the thoughtful reader and scholar for the subject matter is quite controversial. However, it is apparent from the presentation that there is a pattern in most religions to "reject the acceptance of war either by circumscribing it with religious principles of justice, or by rejecting war altogether." The deeper question raised by Ferguson in the conclusion is: "Does religion matter?" in mankind's eternal struggle between the poles of war and peace. The answer, in cold historic fact, is what *War and Peace in the World's Religions* is all about. Every military chaplain must consider this book a necessary reference for the 80's.

——**William S. McAllister**

Making Peace in the Global Village

Robert McAfee Brown

The Westminster Press. Philadelphia, PA (1981)
118 pages, $5.95 (Paperback)

Robert McAfee Brown is Professor of Theology and Ethics at Pacific School of Religion in Berkeley, California. He is the author of a number of books, including *Theology in a New Key, The Bible Speaks to You, The Hereticus Papers, Is Faith Obsolete? The Pseudonyms of God, Religion and Violence,* and *The Significance of the Church.*

Like most of us, the author of this needed book sees the modern world as a place where "nothing is going according to plan," which places it and us in "a precarious position." On the basis of such an estimate of the situation, he feels that "the overriding issue is peace," and writes to underscore the need for sober reflection "on some new ways of making peace." His aim is "to provide a *perspective* for peacemaking, though not

a *program*"; "how we have to look at our world—and ourselves—if we are to be peacemakers."

The study concentrates on an exploration of three far-reaching questions: "1. What is the nature of peacemaking anyway? 2. How does peacemaking relate to the other things we do? 3. With what kind of interpretive lens will we view the world around us?" In seven chapters that constitute the first four sections of the text, Brown wrestles with the implications and realities of a perspective created out of some suggested approaches to those questions. In careful, measured prose he confronts the reader with some uncomfortable truths about the human self, the church, and American society as these impinge on the peacemaking processes. He asserts that ". . locating the enemy is half the struggle" in this terribly serious business; ". . . getting our own bearings is the other half." He writes to help his readers achieve some fundamental insights into both halves, which he hopes they will then apply in personal ways to the peacemaking effort itself. Part V, reflecting the usefulness of the book for discussion groups, offers a series of questions for discussion arranged according to the sequence of materials found in successive chapters.

——**William E. Paul, Jr.**

Militia Christi: The Christian Religion and the Military in the First Three Centuries

Adolf Harnack
Translated and Introduced by David McInnes Gracie

Fortress Press, Philadelphia, PA (1981)
112 pages, $13.95 (Hardback)

Adolf von Harnack (1951-1930) was a German Protestant theologian and a professor in the University of Berlin, Director of the Prussian State Library, President of the Kaiser Wilhelm Society for Furthering Scholarship and Science (now the Max Planck Institute); he was author of numerous articles, studies, and books, many in English translations.

David McInnes Gracie, an Episcopal priest, is Protestant Chaplain and Executive Director of the Center for Ethics and Social Policy at Temple University, Philadelphia, Pennsylvania.

Harnack's monograph, written in 1905, has been an important German language resource for numbers of scholarly studies of the relationship between the military and the early Christian church. It now appears in an English translation for the first time.

The translator notes that "Harnack's position on the question [of the Christian church/military relationship] was presented in *The Mission and Expansion of Christianity in the First Three Centuries*," written in 1902 and translated into English by James Moffatt in 1904. But he feels

that *Militia Christi* deserves an English version for its "more detailed discussion and the commentary on the sources which are assembled in [it]."

Gracie provides succinct and valuable critical reviews of the work of various scholars subsequent to Harnack's study, which involve critical comments concerning his effort. These include the English scholar C. John Cadoux's *The Early Christian Attitude to War* (1919); the modern French scholar Jean-Michel Hornus, whose 1960 study appeared in a 1980 English version, *It Is Not Lawful for Me to Fight;* E. J. Ryan, S.J., author of an article in the March 1952 issue of *Theological Studies* entitled "The Rejection of Military Service by the Early Christians"; and an unpublished dissertation by John Helgeland concerning "Christians and Military Service, A.D. 173-337," which he summarized in the June 1974 issue of *Church History.*

The critical reviews concern the second chapter of Harnack's monograph, "The Christian Religion and the Military Profession," according to Gracie. There Harnack surveys the sources for evidence of how much early Christians took part in the military service and warfare. He also suggests some of the possible effects of apocalyptic thinking on such matters, along with some insights about the church's adjustments to the continuing existence of the world.

Harnack's first chapter is concerned with the military metaphors and symbolic usages that appear in the New Testament and the writings of the early church fathers. He asserts that these have subsequent behavioral and attitudinal effects on the church regarding matters military.   ——William E. Paul, Jr.

By What Authority? The Rise of Personality Cults in American Christianity

Richard Quebedeaux

Harper & Row, Publishers, San Francisco, CA (1982)
204 pages, $11.95 (Hardback)

Richard Quebedeaux holds degrees from the University of California at Los Angeles, Harvard Divinity School, and Oxford University. He is a well-known lecturer, ecumenical consultant, and the author of *The Young Evangelicals, The New Charismatics, I Found It!* and *The Worldly Evangelicals.*

In this timely and helpful book, Richard Quebedeaux investigates the phenomenon of stars and superstars who function as " 'leaders' of popular religion," centers of religious personality cults who influence large numbers of Christians, and "the authority by which [their influence] is wielded." The stress throughout is on "the social impact of the mass

media and technological advance on modern American religion" and the "consequences for us all."

The book begins with a brief review of the current status of popular religion in America. "The Rise of the Religious Personality Cult" is then examined in terms of historical surveys of American Christianity from 1865 to 1960 and from 1960 to the present; the emphasis is on "Celebrity Leaders" in those periods. This section of the study closes with an essay on the "New Christian Values" that have evolved from a developing popular religion oriented to "empirical ends and pragmatic tests" in tune with the times.

A second part of the book studies the questions of how much influence modern American religious "stars and superstars of the electronic church" actually wield and by what authority they lead their "fans," as Quebedeaux calls them in contradistinction to followers. Here are included studies of the nature and workings of religious authority, "The Decline of Authority in the West" and "the reign of superficiality," and the nature of the "homelessness of everyday [American] life." The author suggests a path to the transformation of "modern American society and the world as a whole into the family God originally intended."   ——William E. Paul, Jr.

A Future for the Historical Jesus:
The Place of Jesus in Preaching and Theology

Leander E. Keck

Fortress Press, Philadelphia, PA (1981)
283 pages, $10.95 (Paperback)

Leander E. Keck is Dean and Winkley Professor of Biblical Theology at the Divinity School of Yale University. He is the author of *Paul and His Letters* (Proclamation Commentaries), co-editor of *Studies in Luke-Acts,* and author of *Taking the Bible Seriously* and *The Bible in the Pulpit: The Renewal of Biblical Preaching* (the latter book was reviewed in *MCR,* Fall 1980).

The writer of this welcome re-issue of a 1971 study notes the growing uncertainty about whether "the historical Jesus *has* a future in preaching and theology" (Italics mine). He also finds evidence of some doubt about whether "preaching is being vitalized by the work of historians or that theology is being reshaped by it." To help counter these trends, he presents some organized ideas that emanate from his own long-time and erudite ponderings about theology and preaching vis-a-vis "the historical Jesus." The result is a collection of critical and occasionally polemical essays that he describes as "more a progress report than a finished product," in which readers are invited to particpate in an ongoing way in

order to continue and to expand his open-ended proposal and exploration regarding the book's title and subtitle.

In the opening essay, Keck establishes "clarity with respect to the phrase, 'the historical Jesus,' " the scope and validity of "the question at hand," and the themes to be developed in subsequent chapters. The latter include "the place of the historian's Jesus in Christian faith"; the problem of how to "present the historical Jesus in the sermon so that men can trust him . . ."; a discussion of "the results of trusting Jesus" and the "relation of trust to salvation"; and finally, "the explicit *theological* question—the significance of the historical Jesus for the understanding of God."

An "Epilogue" reformulates the argument of the book and suggests "what appears to be part of the task ahead." In this reprinted edition there follows an "Afterword as Foreword," which offers some reflections on the original book and acknowledges the christological discussions of Catholic theologians Franz Jozef van Beeck and Edward Schillebeeckx, whose work appeared after Keck's initial study.

——William E. Paul, Jr.

An Introduction to the Parables of Jesus

Robert H. Stein

The Westminster Press, Philadelphia, PA (1981)
180 pages, $8.95 (Paperback)

Robert H. Stein is Professor of New Testament at Bethel Theological Seminary in St. Paul, Minnesota. He is the author of *The Method and Message of Jesus' Teachings.*

This is a teaching text written by the author for use with classes at seminary level. It provides such students and working ministers with some very up-to-date guidance and help in the areas of Bible study and the preaching/teaching ministry.

The format is predictably concise and straightforward to enhance its usefulness. There are ten chapters divisible into two main sections: First one concerned with the interpretation of the parables (chapters 1 through 6) and then one that "deals with the praxis of interpretation" (chapters 7 through 10). All of this is expertly supported by chapter notes, which contain exceptionally useful bibliographical references, and by Snripture references and a subject/author index.

In spite of its textbook status, this is by no means a dull, dry volume. Quite the contrary, Stein writes very well and his competence as a New Testament scholar is clearly reflected throughout. He offers a set of carefully-thought-out principles of interpretation, a chapter exempl-

ary of that methodology, and a survey of four of the several principal themes or emphases contained within the parables. He includes a critical look at some of the historic interpretations of parabolic materials as well as recent critical discussions. The net result is a rich source of new insights and helpful modern approaches regarding Jesus' use of parables and their meanings for Christians today. **William E. Paul, Jr.**

The Atonement: The Origins of the Doctrine in the New Testament

Martin Hengel

Fortress Press, Philadelphia, PA (1981)
112 pages, $6.95 (Paperback)

Martin Hengel is Professor of New Testament and Early Judaism at Tuebingen University, Germany. Among his other books are *Acts and the History of Earliest Christianity; Jews, Greeks and Barbarians: Aspects of the Hellenization of Judaism in the Pre-Christian Period; Judaism and Hellenism: Studies in Their Encounter in Palestine during the Early Hellenistic Period.*

Hengel describes this important little book as "part of the prolegomena to a comprehensive *Christology of the New Testament.*" Like its predecessors, it is a translation from an extended article written in German with substantial additions by the author.

In this contribution toward a deferred work the concern is with a perceived need for increased scholarly association of "christology with a history of earliest Christianity, [which] is essentially the history of its christology." He also regards it as opposite in this connection to seek deeper insight into the religious and cultural history of the ancient world of the Eastern Mediterranean. That world, he asserts, was in many important and relevant aspects much more unified than is generally understood.

The first part of the book investigates the Graeco-Roman and Jewish concepts and ideas of atonement that were analogous to "the primitive Christian interpretation of the death of Jesus as represenative atonement." Here the author carefully emphasizes that, while there were few "fundamental difficulties in understanding" felt by early Jewish and Gentile audiences, "the Christian message fundamentally broke apart the customary conceptions of atonement in the ancient world ... at many points."

In the second part of this study, Hengel looks into "The Origin of the Soteriological Interpretation of the Death of Jesus." He does so "with all the philological and historical means at [his] disposal," in order to "understand it in terms of its earliest presuppositions." This involves

tracing the doctrine of the Atonement back to its beginnings by means of expository and exegetical methodology applied to the genuine letters of Paul, then the pre-Pauline tradition, and finally Jesus' recorded sayings.
——**William E. Paul, Jr.**

Has God Rejected His People?
Anti-Judaism in the Christian Church

Clark M. Williamson

Abingdon, Nashville, TN (1982)
190 pages (Paperback)

Clark M. Williamson is a Professor of Theology at Christian Theological Seminary, Indianapolis, Indiana.

Williamson perceives a need to focus attention on what he terms "the ideology of Christian anti-Judaism." He finds that such an ideology is typically not taken into account by college and seminary curricula or by recent theological writers. This leaves clergy and laity largely "unaware of this issue, as well as of its impact on Christian patterns of thought and language." He therefore presents in this book "an introduction to the history of the relationship between Judaism and Christianity" with emphasis on the ideological problem of anti-Judaism.

The two-fold purpose of this compelling work is a description of the relationship and ideology plus the presentation of some "practical and theological" proposals to help change it. To accomplish this, the author emphasizes "the impact of the linkage and conflict between Christians and Jews upon the Gospels . . .," and the shameful, horrifying effect this "*adverse Judaeos* ideology" has had upon pertinent subsequent Christian dogma, attitudes, and practices. The evidence presented seems incontrovertible and the effects profoundly disturbing, from the developing anti-Judaism during the first century of the Christian Era through its firm incorporation into Christian theology by the fourth century and the monstrous growth of this malignancy into active complicity in the "forced baptism, expulsions, massacres, pogroms, and sundry mob actions" of some fifteen centuries, culminating in Hitler's *"Final Solution (Endloesung)"* in the 1930's and 40's.

Not surprisingly, Williamson is moved by all this to confront himself and all Christians with the absolute and profound necessity for honest confession and repentance that evolves into concrete action and "a genuinely post-Holocaust Christian theology." He offers guidance and suggestions for such an extremely difficult journey, "a period of wandering, [after] having made our exodus from a theology structured by anti-Jewish motifs, as we begin to search for new and more adequate modes

of thought . . . [and strive to] re-establish the bond of solidarity and conversation between the synagogue and the church."

—William E. Paul, Jr.

Resolving Church Conflicts:
A Case Study Approach for Local Congregations

G. Douglass Lewis

Harper & Row, Publishers, San Francisco, CA (1981)
182 pages, $5.95 (Paperback)

Granville Douglass Lewis is an ordained United Methodist minister, Director of Field Program and Services and of the Doctor of Ministry Program at Hartford Seminary Foundation, Hartford, Connecticut.

This is a fourth volume in Harper & Row's series, *Experiences and Reflection: Case Method Studies,* edited by Robert A. Evans, Ph.D. and Louis B. Weeks, Ph.D. The aim of the series is "to consolidate methodological gains from experimentation with the case method in theological education, both in seminaries and churches," according to the editors.

Dr. Lewis's contribution, as might be expected, is optimistic regarding the universal fact of conflict that "pervades our lives" and the equally universal yearning—"sometimes even desperate [hunger]"—for insight and knowledge about the management of conflict. Out of his own experiences and his vocation as teacher/learner/consultant in the field, he seeks to offer positive help and guidance—theoretical and experiential—to all "colleagues in the quest [for] a process for understanding and dealing with conflict."

The book's format emphasizes the aim of producing "a book about theory that constantly moves toward practice." Lewis proceeds on the assumption "that we learn cognitively, behaviorally, and emotionally, and that all three modes must be included in a complete learning process." In Part I, therefore, he offers theory and indicates its behavioral and emotional implications; in Part II, he presents "cases through which individuals can apply the theory and test it behaviorally and emotionally."

Throughout the entire study he maintains a reasonable and effective melding of theology and the behavioral sciences; he also proffers a sensible and usable program for prevention of destructive and weakening conflicts among the laity, the pastor and congregation, and the church over against society generally. The result, as the publisher's blurb indicates, "is an ideal text for individual study or group training . . . . [offering] theories and methods . . . truly applicable to any life situation."

—William E. Paul, Jr.

The Faith Is Still There

David H.C. Read

Abingdon, Nashville, TN (1981)
94 pages, $4.95 (Paperback)

David Haxton Carswell Read is well known as Pastor of the Madison
Avenue Presbyterian Church of New York City.

The faith referred to in the title of this succinct venture into apologetics
is "the historic Christian faith." Read defines this as one in which "the
gospel is attested in the Scriptures, articulated in the creeds of the early
Church, reaffirmed by the Reformers, and kept alive in the worship of
the denominations that belong to the mainstream of the Christian tradi-
tion." He specifically excludes unthinking "narrow orthodoxy," "liter-
alism," and "any kind of ecclesiastical imperialism" from this definition.
This faith, he asserts, contrary to what some may think, is far from mori-
bund; indeed, it "is still there."

The book is aimed at two particular target groups, according to its
author. The first is that which includes persons who, "with greater or
less conviction," remain adherents of churches that belong to the general
faith definition described; he seeks to reassure such believers, to bolster
their faith in a time of religious hysteria and confusion. The second is the
group of those whom "Schleiermacher described as the 'cultured de-
spisers' of the Christian faith," persons whose thinking needs to be
stimulated toward more positive attitudes about the Church.

The essays address in orderly fashion what Read views as a
widespread "intensity of religious feeling in the United States . . ." and
how this came about; the importance of retaining or returning to the
"concern for a reasoned faith" that belongs to the Church's long tradi-
tion; "The Case for the Creeds"; Christian humanism as opposed to
secular humanism; a genuine, serious, and better informed study of the
Bible; and the necessity for carefully wrought services of public worship
that "spill over from the sanctuary to an 'active goodness' that works for
the realization of those things for which we have prayed."

— —William E. Paul, Jr.

Abingdon Dictionary of Living Religions

Keith Crim, general editor

Abingdon Press (1981)
830 pages, $39.95 (Hardbound)

This encyclopedic work summarizes several millennia of history and tra-

dition in its 1600 entires. It identifies doctrines, movements, sects, significant personalities, sacred writings, religious practices and holy sites and objects of the various religions. It represents the collective effort of over 150 scholars, representing major religious traditions as well as the fields of sociology, history, and anthropology. It includes cross referencing, pronunciation guides, bibliographies and 44 pages of illustrations, 16 of which are in color.

This book is an authoritative reference on world religions that would be especially beneficial to any person who needed to be able to understand and interpret particular religions. It includes articles on such contemporary movements as Hare Krishna and the Unification Church, as well as more traditional religions. Its major articles are genuinely impressive in the detail and depth that they include.

An Illustrated Life of Jesus
from the National Gallery of Art Collection

Richard I. Abrams and Warner A. Hutchinson

Abingdon Press (1982)
159 pages, $40.00

This magnificent book draws from the prestigious National Gallery of Art collection in Washington, D.C., for the 94 art masterpieces which it reproduces to illustrate the life of Christ. Paintings, sculptures, drawings, bronzes, etchings, tapestries, and manuscript illuminations are presented, for the most part in color. Details on the school of art and on the work of art itself, plus a lively critique of the artist's interpretation broaden our understanding of the world's masters.

The large pages (9 1/2" x 11 1/2") are arranged with two-page spreads illustrating specific facets of Jesus' life, and these are grouped within four larger sections. A General Index and a Scripture Index complete the book.

The art selected, the excellent quality of the reproductions, and the beautiful materials that have gone into the production of the book suggest that it is destined to be a classic work.

Change of Address

Name _____

Address _____

_____

Old Address _____

_____

_____

Send to: *Military Chaplains' Review*

US Army Chaplain Board
Myer Hall, Bldg. 1207
Fort Monmouth, NJ 07703

E. C. MEYER
General, United States Army
Chief of Staff

Official:

R. M. JOYCE
Major General, United States Army
The Adjutant General

Distribution:
Special